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SAINT MICHAEL THE ARCHANGEL:

THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

E. A. WALLIS BUDGE, Litt. D.,
FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWITT
HEBREW SCHOLAR, KEEPER OF THE DEPARTMENT OF EGYPTIAN
AND ASSYRIAN ANTIQUITIES BRITISH MUSEUM.



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PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure $11\frac{5}{8}$ in. by $9\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic “use of the name of the Archangel Michael. A very “early, and very fine Coptic Manuscript, with the Arabic “translation on the margin. It came from Cairo, and “is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon’s handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88*a* are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14*a*, 31*b*, 43*a*, 48*a*, 50*b*, 51*b*, 59*a*, 149*b* &c.), who occasionally added variant readings (see fol. 69*b*), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ἔΒΕΝ ΦΡΑΝ ἡ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝἈ ἔΘ
 ΟΥΑΒ †ΤΡΙΔΕ ἔΘ ΟΥΑΒ ΟΥΟΖ ἡ ὈΜΟΟΥΣΙΟC ΕCΧΗ
 ἔΒΕΝ ΟΥΜΕΘΝΟΥ† ἡ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΠΕΝ ΝΟΥ†

ἔΝΕΝ ΟΥΜΕΘΜΗΝΙ ἌΝΟΝ Ἡ ΔΑ ΝΙΧΡΗCΤΙΑΝΟC ΤΕΝΟΥΩΩΤ
 ΜΙΜΟC ΤΕΝΨΩΟΥ ΝΑC.

Αἰψωπι ἦξε παι ψε ἦ ἐρ φμεγὶ εῶ νανε ς
 ἦτε παι ἄριον ἦ χωμ ἐβολζιτεν πιογαςαζνι nem
 τπρονιὰ ἦ πενιωτ ἐτ ταινογτ πι πατριαρχηc
 ἐθ ογав abba ιωαννης πρεφερζεμι ἦ νενψγχη
 πι μα ἦ εcωογ ετ ενζοτ φη ἐταq ἐρ ογωini ἔΝΕΝ
 ΝΙ ΕΚΚΛΗCΙΑ ἦτε νιορθοζοζοc ζιτεν νεqсwωογὶ ἦ
 πῆατικον εῶ βebi ἐβολῆεν ρωq πῶc ταχροq ζιχεν
 πεq ῑρονοc ἦ ζαν μηω ἦ ρομπι ἔΝΕΝ ζαν чоу
 ἦ ζιρηνικον τεqαιτεν ἦ ἐμπωα ἦ πεqсмоу.

Εβολζιτεν ογсζιμι ἦ μακαριὰ ἦ май χρ̄c ἦ
 май ἀραπη ἦ май προσφοrὰ ἦ май ψеммо ἦ май
 π εῶ νανεq нивен αcῑαμιοq ἐβολῆεν πεqxin hici
 ἦ мнι εγ ἐр φμεγὶ наc εῶβε πογxαι ἦ тес ψγχη
 Ἡ ΔΑ Т xix ἦ ογсζιμι оу май νογ† εγμογ† ἐ πεс-
 ran xe μελοx ογοζ аcтнiq ἦ †ἀγiὰ ἦ [ε]κκληcιὰ
 ἦτε πiαρχηαγγελοc ἐθ ογав мнxанл ρас ελ Ἡ ΔΑ lix
 ca ρηc ἦ βαβγλων.

Πῶc иηc пхс πiαληθiноc ἦ νογ† εq εῶι ἦτεc
 ῑγciὰ ἦ tot c ἦ φρη† ἐταq ωωп ἐροq ἦ πiαω-
 ρон ἦτε ἄβελ πiῑмнι nem †ῑγciὰ ἦτε пен iωт
 авраам nem пicῑoi ἦ оγqi ἦτε заxарiас πiоγнв
 nem † теbi cноγ† ἦτε †χηра ἦτεqapeз ἐ пе-
 cонh ἦ ζан мηω ἦ ρομπι ἐβολζа πiрасмоc нивен
 оγοζ ἐωωп αcωанi ἐβολῆεν cωма ἦ φρη† ἦ
 ρωми нивен ἦτε πiαρχηαγγελοc ἐθ ογав мнxанл
 τωвз ἦ ποῶ ἦτεq xa неcноbi наc ἐβολ оγοζ
 ἦτεqсhαι ἦ πεсran zi пxωм ἦ πωνh теq ἦтон
 μiμοc nem нн ἐθ ογав тнроу ἔΝΕΝ кен ς ἦ νениο†
 ἐθ ογав авраам nem iсаак nem iаkωв ζен пiпа-

"south of Babylon."¹ May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel² the righteous man, and of "our father Abraham,³ and the incense of Zacharias⁴ the

called *خليج مصر* "the canal of Miṣr," *الخليج الكبير* "the great canal," and *خليج امير المؤمنين* "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-Āsi, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâkût says that it formerly extended as far as the Gulf of Suez (*من النيل الى بحر* *القلم*), and that ships sailed upon it carrying food to Mecca and Medîna. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâkût*, tom. ii. p. 466, at the top. For native explanations of *خليج* see *Kâmûs*, ed. Bûlâk, vol. i. p. ١٨٥; and for the descriptions of the buildings at Fûm el-Khalîj, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Daḡ-mâḡ* in his *كتاب الانتصار بواسطة عقد الامصار* ed. Bûlâk, ١٨٩٣, p. ١٠٧ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" *كنيسة ميكايل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار* (المسجد); and Makrîzî, ed. Bûlâk, vol. i. p. ٥١٧, says that there was a church of Michael "near the Khalîj of the Beni Wa'il, at the southern exit of the city of Miṣr" *عند خليج بنى وائل خارج مدينة مصر* *قبلى* *مصر*.

² Genesis iv. 4.

³ Genesis xv. 9.

⁴ St. Luke i. 9.

“priest, and the two mites of the widow,¹ and may He
 “guard her life from all temptation for many years; and
 “when she shall go forth from the body, after the
 “manner of all men, may the holy Archangel Michael
 “pray unto God that He may forgive her her sins,
 “that He may write her name in the Book of Life, and
 “that He may make her to lie down with all the saints
 “in the bosom of our holy father Abraham, with Isaac
 “and Jacob in the Paradise of joy in the kingdom of
 “the heavens; Amen, so let it be! And every tongue
 “which sayeth Amen shall receive according to the bless-
 “ing, Amen.

„The seventh day of Paôni,² in the nine hundred
 “and twenty-sixth year of the Era of the Martyrs
 “(i. e., A. D. 1210).”

The volume comprises: —

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Trakê, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows: —

¹ St. Mark xii. 42; St. Luke xxi. 2. ² *I. e.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvth day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemânî, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," **מיכאל כהן גדול של מעלה עקרו לגבריאל**; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, **מיכאל**, from **כאל** + **מי** in the passages **מי כמוכה באלהים** (Exodus xv. 11) and **אין כאל ישרון** (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of **אלהים**, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed.* Fisher), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and **זגנו"גאל** also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מיכאל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{זגנו"גאל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or **СΥΝΣΑΡΙ**, Arab. **سهن**, a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415*f*.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dînâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dînâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dînâr*; these he gave to Dorotheos and told him to give one third of a *dînâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Graec.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsôn set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsôn promised to give each of them money^r if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsôn had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsôn by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

^r On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dînâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dînâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakîl*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS,² BISHOP OF THE ISLAND OF TRAKE.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paōni (i. e., June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word ΝΗCOC by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says ΔΙΦΩΤ ΨΑ ΤΗΝΗCOC "I fled to the Island", and ΝΗCOC here is the exact translation of جزيرة, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paôni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.¹ After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

¹ In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernât, *Album de Paléographie Copte*, Paris, 1888, plate LI.

“our garments for our brother when he dieth, even so
 “likewise when a raven dieth his mate draweth out
 “her own tongue, and splitteth it with her claws, so
 “that when she uttereth her cry every one may know
 “that her mate is not there, and if another raven de-
 “sireth to take her by violence she crieth out straight-
 “way, and when all the other ravens hear her cry they
 “know by [the sound of] her cleft tongue that some
 “other raven wisheth to take her by violence, and they
 “gather together to help her, and to rebuke the raven
 “that wisheth to marry her by force. When children
 “see ravens gathered together in this manner, and
 “uttering cries wishing to rebuke the raven that desired
 “to take her by violence, and that desired to go astray
 “from that which God hath commanded them, those
 “ignorant children are wont to say, ‘The ravens are
 “celebrating a marriage to-day,’ and they know not
 “that the ravens wish to rebuke the raven that desireth
 “to make to sin the raven whose mate is dead.”¹ However,
 although it is difficult to say where the quotations from
 Physiologus end, or whether, in the Coptic version,
 the statements about the turtle-dove and raven formed
 one chapter or section or not, this part of Euphemia’s
 speech to the Devil is of peculiar value, for it shews

male taketh not another mate”; but in the Syriac version this statement is made to apply to the turtle-dove, ~~ܬܘܪܬܝܬܐ~~; see Land, *op. cit.*, IV. p. 63, chap. 36.

¹ In the French version by M. Amélineau it is said, “Le sage Salomon dit que la tourterelle et les corneilles ne prennent qu’un seul mari”, but what follows is quite different from what we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Trakê and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria..... on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions,..... joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?" For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that which was more than thy strength could bear? Thou didst know full well that thou wast feeble and that thou hadst nothing in thy power wherewith to do that which is beyond thy strength. And besides, merchants are many, why then didst thou not sell thy few wares to them and let them trade therewith? Thus wouldest thou have gained thy profit therefrom, and thus wouldest thou have saved thyself, and thy merchandise entirely, and thy boat, and that which belongeth to thee—for thou hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.¹ And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

¹ Compare St. Matthew vii. 7.

“likewise made a discourse upon him than whom of those
 “who have been born of women¹ none greater hath arisen,
 “[I mean] the kinsman of Christ, Saint John the Baptist,
 “the friend of the holy Bridegroom. Moreover, knowest
 “thou not, O my father, that moderation in all things is
 “good? As thou art moderate in thy eating, and drinking,
 “and praying, even so shouldst thou be moderate in all
 “things, as Paul, the greatest of the Apostles, saith, ‘The
 “training of God is great gain, and if thou canst bear it
 “thou shalt be perfect.’” And I will answer thee and say
 unto thee, “Beloved, thou sayest rightly, and in showing
 “solicitude [for me thou doest well], but nevertheless I
 “will behold, and will speak unto God as did Abraham,
 “the friend of God and the chief of the patriarchs, who
 “became the father of a multitude of nations, saying, [p. 6]
 “‘Let me speak, O Lord, with my God even this once
 “also², even although I should make myself like unto the
 “friend of God in speaking this once. And if I dared to
 “speak even unto three times He would not turn away
 “from me, for He is One God and One Lord, and to
 “Him belongeth the mercy which abideth for ever. With
 “this too will I convince you, that it is God Who hath
 “commanded us to ask that we may receive³. And why
 “did ye entreat me to come into your midst on this
 “great festival, which hath spread abroad not only over
 “all the earth but likewise in heaven, and why [if ye did
 “not wish me to speak] did ye, little and great, men and
 “women, cry out to me, saying, ‘We beseech thee not
 “to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory
“of him whom we celebrate in it, who is an ambassador
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me; and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit¹ [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God
 “gave me to my parents [in his stead]; and when my
 “mother found no milk wherewith to suckle me—now her
 “milk had dried up by reason of her sorrow for my brother
 “Abel—the holy Archangel Michael nourished me with spi-
 “ritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from
 “this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day],
 “because the whole race of man hath sprung from my
 “seed, and because Michael hath never ceased to entreat
 “God to show mercy unto sinners, and to make them to
 “live for ever, [p. 13] and I rejoice at his festival because
 “he prayeth for my children.”

“O Methuselah, the old man whose days were lengthen-
 “ed, whose white and pure garments I see in the midst
 “of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth
 “from Adam, and I am the man whose prayers were taken
 “by the holy Archangel Michael and carried up to heaven,
 “and finally God blessed me with a long life which ex-
 “ceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou—
 “but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for
 “when God was angry with the world, and wished to destroy
 “it, He placed me in the ark with my wife, and children,
 “and creatures of every kind that moveth upon earth, and
 “He opened the cataracts of heaven and poured out rain
 “upon us for forty days and forty nights, and we saw
 “neither sun, nor moon, nor stars; but Michael guided
 “and directed us, and ceased not to pray to God until

"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made
"all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous
"of him, what doest thou in this place this day? Dost
"thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at
once, saying, "Verily, it behoveth me to rejoice this day,
"for when my brethren were jealous of me, and drove
"me forth into a strange land, and I became a miserable
"alien without any one to comfort me, and with a mul-
"titude of evils round about me, the Archangel Michael
"came to me, and comforted me in them all, and finally
"he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun,
"what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part,
"for Michael was our leader and the guide of our people
"until we had overcome our enemies, and he prepared
"the way for us into the land of promise; on this account
"we rejoice this day."

[O Gideon]¹

"I am Gideon, and I rejoice especially, for it was
"Michael who came to me and filled me with strength,
"and I went forth and fought against Midian, and delivered
"my people."

"O Jephthah², and Anna thy wife, what is your work
"in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our
"joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and
 "offered up a sacrifice to God, and the holy Archangel
 "Michael looked upon our feebleness, and carried our
 "prayers and sacrifice to God, and made mention of us
 "before Him, and He blessed us with the mighty man
 "Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according
 "to the flesh, behold I see thee this day rejoicing and
 "playing upon thy ten-stringed lyre at the feast to which
 "the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad.
 "The songs and music for each one of the festivals of
 "all the saints are written upon my heart, but that be-
 "fitting this festival of the holy Archangel Michael which
 "I sing is, 'The angel of the Lord encampeth round about
 "'those that fear him, and delivereth them.'"¹

"O Solomon, the wise man, dost not thou rejoice on
 "this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Arch-
 "angel Michael who was with me from my youth up,
 "and who made peace to exist in my days, and he
 "entreated God, Who commanded me to build a house
 "for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice
 "this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the
 "wicked Assyrians afflicted me and my people, it was the
 "holy Archangel Michael who destroyed one hundred and
 "four-score and five thousand of their men in one night,
 "and delivered me and my people."

¹ Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungred Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in great sorrow when the lawless Jews crucified our Lord Jesus Christ, and were we not in sorrow and in hiding for fear of the Jews, until Mary the Virgin and those who were with her went into the sepulchre on the first day of the week, and she showed us that she had found that the holy Archangel Michael had rolled away the stone from it, and was sitting upon it, and announcing the glorious tidings, 'The Lord hath risen?'"

"O Zacharias, and John thy son, do not ye keep the festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Archangel hath sealed us, me to be a priest, and John my son, the child of Elisabeth, the kinswoman of Mary the mother of God according to the flesh, to be the Baptist; for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw the heavens open, and the Archangel Michael and all the angels were gazing at our Lord Jesus Christ at the right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, do not ye rejoice this day at the festival of the Archangel Michael?"

They say, "How can we help rejoicing? for when Nebuchadnezzar the king cast us into the furnace filled with fire, God commanded Michael and he scattered the flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

“rejoice this day at the festival of the Archangel Michael?”

All the saints say, “Verily our joy is great, for Michael the Archangel hath strengthened us in every need and sorrow which we have suffered, and [hath strengthened us] to endure the torture and to fulfil our martyrdom and strife, for which we have received the great good things which we have; [p. 20] for this reason we rejoice this day.”

“O all ye armies of heaven, do not ye rejoice this day?”

They say, “In truth, all joy is ours.” For, O my beloved, great is the honour of this feast which is spread for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep ourselves with all diligence, and let us guard our souls on the festival of the holy Archangel Michael. Let us put on fine garments meet for the marriage-feast, lest if we enter therein arrayed in torn and foul garments, and having our bodies full of uncleanness, they turn us out in disgrace from before those who are clothed in glorious apparel, and who will remove their garments from our path lest they be in any way defiled by us. And after being cast forth in great disgrace these same beings will mock at us, saying, “O senseless and abominable men, how is it that ye are not ashamed [to do this thing]? If ye be not ashamed before men, how is it that ye are not ashamed before God the King, and before His holy governor Michael? Do ye not know whose chamber this is, and whose feast it is? Do ye not know that it is the feast of the King and of His chief captain who hath obtained all power before his God the King, Who

"hath given him all these honours because of his true
"valour? [p. 21] And I marvel much at your boldness
"[in coming] into this inner place, for God hath already
"given unto you the command, 'Come not into the marriage
"chamber without the marriage garment upon you', but
"ye have not hearkened thereunto. Have ye not heard
"what befell the man who dared to go into the feast in
"unclean garments like unto your own? It is written that
"He made them bind him hand and foot and cast him
"into outer darkness, where there is weeping and gnashing
"of teeth."¹

And now, O beloved, let me lead you through into the
outer chamber, and sit ye down for a little, so that when
God the King shall have come in with Michael His chief
captain, Michael may entreat him to show mercy unto
you, and to the other suppliants, and to those who sit at
the gate; for the Archangel whose festival ye keep this
day is compassionate, and will not forsake you. And
strengthen your hearts and souls, and I will entreat him
not to take vengeance upon you during this festival lest
ye bring suffering upon yourselves here. Briefly then I
have shown you and ye know, O beloved, that the ob-
jections which I have brought before you, and especially
the things which have been spoken by ourselves, are made
by men like unto ourselves, and not by God. But perhaps
some one will say to me, "What are unclean, or what
"are beautiful garments? [p. 22] What is the beautifying
"of the body? Is there any hypocrisy with God, or doth
"He love the rich more than the poor man? Cannot I
"of my own will become poor, or if I desire cannot I be-
"come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head with oil, and wash thy face,"¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, "[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ's—"verily I say unto you that his reward shall not perish."¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi¹, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou Archangel Michael, pray to God for us that He may open to us the hand of His mercy and blessing, lest the hope of thy offering and gift which we bring to God in thy holy name, O Archangel Michael, perish from our hands. Thou knowest our hearts and our love towards thee. We have no helper besides thee, for thou [p. 30] hast been our helper from our youth up, and thou hast been an ambassador for us before God our Saviour. And now we beseech thee, O kind guardian, holy Archangel, if it be meet that after all the oaths which we have sworn with God and with thee, this great affliction should overtake us at the end of our lives and we must cease from thy gift and alms to thee, let thy goodness prevent us and do thou entreat God to show great mercy unto us, and to remove us from this vain life like all our fathers—for behold, O our helper, thou seest what things have befallen us for our sins' sake, and it is good for us to die, for the death of every man is better than life without good fruit—lest if this affliction continueth with us we forget thy gift and thy charity which we have offered unto God and to thee, for poverty produceth multitudes of evils, which bring on death and make men to become doers of what is amiss. And now, O Archangel Michael, we have shown forth our weakness before thee, forget us not because of our sins, but do unto us as it is written, "The angel of God encampeth round about every one that feareth Him, and delivereth them."¹ And David saith concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

“‘hunger’,¹ and he saith also, ‘The righteous man seeketh
 “‘after bread all the day, but God is merciful and giveth
 “‘it to him’. And now, O our helper, thou holy Archangel
 “Michael, thou seest all the matters of thy servants and
 “there is nothing more left for us to say except, ‘We are
 “‘willing and ready to die’. Help us, O God our Saviour,
 “and we utter these words blessing God, ‘God hath given
 “‘and God hath taken away; may God’s will be done,
 “‘and may God’s name be blessed for ever. Amen’”.²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee, O my sister, lest thou be deprived of the hope in God, for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10.

² Job i. 21.

³ *I. e.*, the day of the annual commemoration.

"with me, and well hast thou brought before me the
 "delight, and joy, and riches of our soul, which is the
 "glorious commemoration of the holy Archangel Michael.
 "Verily, O my brother, from the dawn of this day until
 "now, neither have floods of tears ceased to well up in
 "my eyes nor fire to burn within me, by reason of the
 "festival of our helper the holy Archangel Michael. And
 "now, O my brother, let us see what thou canst do, lest
 "our gift come to an end, and we defraud the being to
 "whom we have been accustomed to make it. We have
 "heard, moreover, how the great Apostle Paul said,
 "'Whosoever hath begun to do a good work let him
 "'complete it against the day of the manifestation of our
 "'God Jesus Christ';¹ behold, we have begun to do a good
 "work, and let us be careful to complete it". Dorotheos
 saith to her, "What have we left, my sister? peradventure
 "it may suffice for our need." Theopisthe saith, "We have
 "a vessel full of bread which is fit to be set before the
 "brethren, and a little oil sufficient for the food and for
 "the anointing of the heads of the brethren, but we have
 "neither wheat nor flour." Dorotheos saith, "Verily, my
 "sister, we have these things, although we have no sheep
 "to slay; but the will of God be done. [p. 33] God
 "asketh from us nothing but what we have the might [to
 "give], as it is written, 'I will love Thee, O God, my
 "'strength';² it is better that we should give a little than
 "that we should give nothing at all. And now let me
 "give utterance to that which is in my heart. Behold
 "each of us still has left festal apparel. I will take my
 "garments first, and will buy flour therewith for the

¹ Philippians i. 6. ² Psalm xviii. 1.

“preparation of our gift, which shall suffice for the gift
“for the people, and for the flour offerings, and when
“to-morrow cometh, I will take thy garments, and will
“go and buy with them a sheep which we will slay
“for this festival to-morrow, which is the great [day] of
“the festival of the holy Archangel Michael. If we find
“[a sheep] we will eat of him, and if we find him not we
“will glorify God; and if we die it is God Who will
“receive us unto Himself because we did not cease from
“[making] His offering.” The prudent woman saith to
him, “O my brother, there are not only thy clothes and
“mine, but my vail also. I would give my soul for the
“sake of making a gift to God and for charity’s sake”.
Her husband saith unto her, “The zeal which thou hast
“manifested towards these things is well, but keep thy
“vail to cover thy head, according to the words of [our]
“master Paul.”¹

And after these things Dorotheos took the apparel in
which he was wont to receive the Mysteries, and sold it
for corn, [p. 34] and he gave the corn to the steward;
then he returned to his house joyfully, and said, “Behold,
“God hath provided for us in the matter of the gift.”
And it came to pass that when it was the morning of
the twelfth day of Athôr the pious woman sought [Doro-
theos], and said to him, “O my brother, arise, take my
“apparel that thou mayest see if thou canst not find a
“sheep that we may make ready for the brethren who
“are coming to us.” Now Dorotheos, wishing to try her
zeal, said to her, “O my sister, if I take thy apparel
“what wilt thou do when thou wishest to receive the

¹ 1 Corinthians xi. 5—13.

“Blessings on this great festival to-day? I am a man, “and I can go into every place alike without shame to “myself, but a woman may not uncover herself, especially “not in the church”. And when the pious woman heard these things she wept bitterly, and said, “Woe is me, O “my beloved brother, what is that which thou hast spoken “to me this day? Are we separated this day, and have “we become twain? Am not I with thee one body? “Have I no part with thee in the offering? Wilt not “thou take from me my share on the festival of the “Archangel Michael? Nay, my brother, think not thus “within thyself that I should be uncovered, for those “who are in the church are neither male nor female in “Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;” [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, “Rise up, and have a care “for the offering and the oil, which we are going to send “to the church, and let us set out the table and the little “bread thereupon, and make ready the little wheat [which “we have]. And I will go out, and perhaps God will “give us a sheep wherewith we may make ready food “for the brethren on this great festival this day.”

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, “Peace [be upon thee], my beloved;” and the shepherd said to him, “And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dînâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dînâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dînâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.' And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is ready for the great man whom thou hast received into thy house at thy bidding this day; see now if thou canst not find a fish for my own want, for I do not eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch fish, 'The governor who hath lately passed by you saith to you, Send me a fine, large fish, the price of which is the third of a *dinâr*, and I will send the price of it to you with Dorotheos by mid-day to-day;'" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go "in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming to us this day, O our master and governor, with thy soldiers; verily we rejoice this day, for this day is a great day, the festival of the holy Archangel Michael. Come thou in, O blessed one, and may God make thee joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye of all this multitude of men and women whom I see here? Lay not trouble upon yourselves this day by reason of our coming to you. Have ye not considered the affliction in which ye now are, and would it not be better to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have not laid trouble upon ourselves for thy sake, we only render thanksgiving to our God and to His Archangel Michael. Among those whom thou seest here to-day there is no stranger, they all are kinsmen of ours and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which
“ye have undertaken for the sake of my coming unto
“you this day, behold, God hath given to you this money
“under this seal, which is that of the finger of God my
“King, and which belongeth unto Him. And now in
“return for your charities and for the trouble which ye
“have endured for the race of man, and for those things
“which ye have done unto me and unto those who are
“with me this day, God hath shown a favour unto you
“this day by [the gifts of] these three hundred *dînârs*
“and these three pieces each of the value of a third of
“a *dînâr*. Take them, and give one to the shepherd,
“and one to the fisherman in exchange for the fish, and
“take this last and give it as payment for the corn to
“the man unto whom thou didst give thy garments yes-
“terday in pledge for the sake of the gift [to the church].”
And they, I mean Dorotheos and Theopisthe, threw them-
selves down upon the ground, and bowing low before
the governor, said, “What is this that thou sayest to us,
“O our lord, and master, and governor? Hast thou come
“to us thy servants that we should take aught from thee?
“Are not all men bound to minister unto the soldiers of
“the king? Art thou not set over us to do with us that
“which thou wilt? And, moreover, thou hast taken nothing
“except the grace of God and His gift. Knowest thou
“not, O our master and governor, [p. 46] what day this
“is, and that the little piece of bread which thou hast
“eaten with our kinsfolk is not ours, but that of God
“and His holy Archangel Michael, whose festival we
“celebrate this day? Nevertheless, O master and gov-
“ernor, if it be thy wish, we will take only the three
“pieces of money each of the value of a third of a *dînâr*,

“that we may give them in payment, one for the sheep, “[one for] the fish, and the third for the redemption of “the apparel which is pledged according to thy command.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must “perforce take all, and ye must not leave one behind, if “ye fear my God and King. For if He heard that ye had “not done so He would be wroth, and I should receive “rebuke before my God and King for your sakes; and “I will persuade Him to be pleased to grant unto you “even greater gifts than these. And since ye must wish “to know the truth, it is not only these things which are “entrusted to me to give to you, but when I shall have “returned to my city I will give unto you your riches “as aforetime, and many exceeding great honours; and “now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, “we besech thee, mock not at thy servants, and say not “things which are beyond our nature to bear. Our master “came unto us and did we give [him] money that we “might receive usury at his hands? Verily we never saw “thee, master, [p. 47] before thou camest into our house, “and we never looked upon thy face before this day, “and yet how sayest thou that thou hast received any- “thing from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time “when I [first] came into your house was when your “parents died, and ye inherited possessions and money. “From that time until this day I have come into your “house once every month, and after I have departed ye “have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been
“written upon them all until the time when ye shall come
“into the presence of my God and King, that He may
“give them to you two-fold.” And Dorotheos and his
wife Theopisthe answered and said, “We entreat thee,
“O our master and governor, to show us this favour
“only to tell us what thy name is, that we may never
“be slack by reason of these things which thou hast
“spoken unto us.” Then the governor, who was Michael,
answered and said unto them, “Since ye wish to hear I
“will show you my name and the name of my city. I
“am Michael, the governor of the denizens of heaven
“and of the peoples of the earth. I am Michael, the
“chief captain of the powers of heaven. I am Michael,
“the ruler of the worlds of light. I am Michael, [p. 48]
“who decide all battles before the king. I am Michael,
“the glory of all beings in heaven and in earth. I am Mi-
“chael, the mighty one, by whom all the mercy of God hath
“taken place. I am Michael, the steward of the kingdom
“of heaven. I am Michael, the Archangel, who stand
“by the hands of God. I am Michael, who bring in
“the gifts and offerings of men to God my King. I am
“Michael, who walk with those men whose trust is in
“God. I am Michael the Archangel, who minister unto
“all mankind in uprightness, and I have ministered unto
“you from your youth up until this hour, and I will
“never cease to minister unto you until I have brought
“you to Christ my eternal King. Inasmuch as ye have
“ministered unto me and unto my God with fulness of
“strength I will never forget your gifts, and I will never
“put your offerings and charities which ye have done
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
 "other in respect of your wonted gifts at the festival?
 "Was not I with you when ye wept, and besought me,
 "saying, "Entreat God to take us out of this world
 "since the hope of thy charity is taken away from us?"
 "[p. 49] Did not I see you when ye brought forth your
 "garments in which ye were accustomed to receive the
 "Blessings, and wished to sell them for the sake of the
 "sacrifice? I say unto you that I was present at all these
 "times, and will be with you, and I will never forget
 "any of the things which ye have done from your youth
 "up until this present, and I will show forth them all for
 "you before God, Who is my King; and verily your
 "offerings have been received like those of Abel, and
 "Noah, and Abraham, because ye gave them in upright-
 "ness of heart. Blessed are ye, and good shall come
 "unto you, and as are your names, so shall your blessing
 "be; for the interpretation of Dorotheos is 'sacrifice of
 "God', and the interpretation of Theopisthe is 'charity
 "'of God'."

"I am the Archangel Michael who stand by the hands
 "of God, and ye have gotten for yourselves one to pray
 "for you. I am Michael who receive your prayers, and
 "supplications, and charities, and bring them up to God.
 "And likewise it was I who went to Cornelius¹ and
 "showed him the way of the life by baptism, which he
 "received at the hands of Peter the chief of the Apostles.
 "Fear ye not, for I will not depart from you, and I will
 "be near unto you when my God draweth nigh unto you,
 "because of your great charity towards me, [p. 50] as it

¹ See Acts x. 30.

“is written, ‘Draw nigh to God, and He will draw nigh unto you.’”¹

“And now, O Dorotheos and Theopisthe, be strong, “and take these things from my hands, for I have already “told you that it is the increase (*or* usury), and that the “crown(?) is in the heavenly Jerusalem, the city of the “King of all the beings of heaven and earth. And I “have already given thanks unto you before God in return “for your gifts and charities”. And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.

holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive twofold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42. ² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7.

³ I St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, "and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler "of the heavens, O Archangel, pray to God that He may "mercifully grant us bread of sufficiency, and clothing, and "entreat Him on our behalf to forgive us. O holy Arch- "angel Michael, pray to God for us, that He may merci- "fully grant us to be at peace with each other, for thou "art our peace. Thou knowest, O our champion, that we "are earth, and dust, and ashes, but God is merciful to "forgive us; we have sinned, and to thee it belongeth to "pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37.

² St. Matthew vii. 2.

"We have sinned, and thou must pray to God our King
"for us. We know of a truth, O Archangel Michael, that
"thou art the wall of the loving-kindness of God, the
"merciful One, and that thou art an ambassador for us be-
"fore God, the Father of blessed compassion in everything
"for us, that He may forgive us all the sins which we have
"wrought, wittingly and unwittingly, wilfully and against
"our will, and that He may grant unto us a way to leave
"them behind us and to press forward, and that He may
"stablish us spotless before Himself. It is thou, O holy
"Archangel Michael, the general of the hosts of heaven,
"[p. 58] who dost take care for us, and who dost glorify
"every one who keepeth the festival in thy holy name in
"every place."

O my beloved, verily I have put my hand to a great undertaking, one which is beyond my power, and I have sought a great and wide sea which I am not able to pass over; but I said at the beginning of this encomium that my ship was small, that my merchandise was without value, that I knew not the craft of the sailor, and that the great deep—which is the deep of this encomium in which I ascribe honour to the holy and mighty Archangel—was very difficult to pass over. And I beseech you, my brethren, to help me to save myself from this great and boundless abyss, that I may come to land again in safety, for I have begun to speak to you concerning the glory and honour which belong to, and are meet for the Archangel Michael, whose festival we celebrate this day. But my tongue is a tongue of flesh, and my flesh is the flesh of weakness, and I have not power to describe the measure of his glory, nor the greatness of his rank. Thou art, O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athôr, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst,"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² St. Matthew xviii. 20.

³ Ps. xlvi. 10.

⁴ St. Matthew xxviii. 5.

⁵ St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is "[the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and the Son, and the Holy Ghost; then wilt thou have become a Christian. But wait until our Father the Bishop hath a convenient season, and then we will take thee to him, and he will make thee like unto ourselves;" and he did as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My good brethren, take me with you, that the God of Whom ye spake may give you your reward;" and the two believing men took him to the Bishop and shewed him everything which had taken place. And the Bishop said to the merchant, "From what country comest thou?" and the merchant said, "I am from the country of Entikê." And the Bishop said to him, "Art thou persuaded to become a Christian?" and the merchant said, "Yea, of a certainty, O my Father, for by what I have seen and heard in this city it seemeth good to me to become a Christian." And the Bishop said to him, "What god dost thou worship?" and the merchant said, "I worship the Sun". And the Bishop said to him, "When the sun hath set and hath gone down into the earth, if a necessity arise where canst thou find him to help thee?" The merchant said to him, "My Father, be graciously pleased to help me, and baptize me, and I entreat thee to make me a Christian like all the men of this city." [p. 69] And the Bishop said to him, "Hast thou a wife or children?" and the merchant said to him, "My wife and my children are at home in my city." And the Bishop said to him, "If it be so, we will not invoke God's blessing upon thee, lest the minds of thy wife and children be not in accordance with thine, and there arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, “or she causeth thee to apostatize from the service of “God and from the baptism which thou wilt have received “—for the first transgression took place through a wo- “man—but if her heart be in accordance with thine, come, “and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, “help me in this great need, and I will believe in the “great glory which I have seen in the shrine of the holy “Archangel Michael, and henceforth, until the day of our “death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kâlônia. And he spake to them, saying, “Verily, the sun “which we worship is not a god, but he is the servant

"of the great God of heaven, Jesus Christ, the Son of the living God, Who He is, and it is He who is the God of the universe, and it is through Him that all things exist;" and he told them also concerning the honour of the holy Archangel Michael, his mighty son, and they marvelled greatly. Then the man turned to his wife, and said to her, "If thou wilt be obedient unto me, arise, come with me, and let us become Christians, and let us make ourselves servants of Christ, and let us not halt between two opinions. If, however, thou wilt not be persuaded I will not force thee. Behold I have eight thousand *mithkâls* remaining to me, and of these I will give thee one thousand, and thou shalt abide in thine own worship; but as for me, I will go and receive remission for my sins." [p. 71] And his wife said to him gladly, "Verily, my master and brother, whatsoever way thou goest, that will I travel with thee, and whatsoever death thou shalt die, that will I myself die," so they made everything ready, and they embarked and came to the city of Kalônia, and the man marvelled how God had helped them. And they went to the two men whom [Ketsôn had] first [seen], and they saluted them, and made known to them that they had come to be made Christians, and they took them to the Bishop, and shewed him, saying, "This is the man who came recently to be made a Christian, and behold, he hath now come with his wife and child to become Christians." And the Bishop rejoiced with an exceeding great joy at the conversion of their souls, and when they had been brought in to him he said, "Do ye in very truth wish to become Christians?" And the merchant answered humbly, "Yea, by God's will, and by thy holy prayers, O Father." Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another'.¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylón the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylôn the nobleman, [p. 76] on account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylôn the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide-- and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked "murder of the man who is dead—the cause of his "death and his murderer being known unto no man—"cannot have been committed by any one except those "four strange young men, and I am [ready] to bear "witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold "the time of tribulation passeth by, and peace shall come "unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

“of the offence, and are just men, for it is not they who
“have slain me, but the scorpion which bit me, and caused
“me to die. And it is by reason of the excellence of
“these men that hath happened unto thee the great
“blessing that thou hast been deemed worthy to see the
“holy Archangel Michael. And behold, the marvellous
“things of God which thou hast seen set thou in thy
“heart, and forsake these pleasures, and these dead idols
“in which there is no profit, that God may forgive you
“the offences of your previous life. And as for me, a
“great act of grace hath been shewn unto me, for through
“these just men I have seen the Archangel Michael.” And
straightway the Archangel Michael went up into heaven
with great glory, and the governor and all the multitude
saw him go up into heaven, taking up with him the soul
of the dead man; and the governor and all they who
were with him were in exceeding great fear.

And after a long time the heart of the governor
became quiet after the fearful, and mighty, and marvellous
thing which he had seen, and he rose up and kissed
John, saying, [p. 81] “Blessed be the hour in which ye
“came into this city. We beseech you to show us your
“God in Whom ye believe, and we ourselves will believe
“in Him for our salvation.” And John said to them,
“We believe in the Lord Jesus Christ, the Son of the
“living God;” and the governor and all the multitude
cried out, saying, “Verily, Jesus Christ is the living God,
“and there is no other God besides Him.” And John
said to the governor, “Arise, and write to Constantine,
“the Emperor of the Greeks, and tell him of everything
“[that hath happened]; and entreat him to send to us
“one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of the Holy Ghost.” And Kesanthos the governor wrote to the Emperor Constantine, saying, “Kesanthos, whom men call governor, dareth to write to the mighty Ruler and Emperor, Constantine, the servant of Jesus Christ, sending greeting. A mighty act of grace hath come to us from the good God, Who hath had us in remembrance, and He hath brought us from the service of polluted idols, and hath turned us to Himself by His great and exceeding goodness through the prayers of the holy Archangel Michael, and we have been accounted worthy to see him with our eyes, and he made a dead man to speak with us mouth to mouth, after he was dead, and afterwards he went up to heaven with great glory, and we all saw him. And furthermore, [p. 82] we entreat thy majesty to send unto us one of the Bishops who are with thee, that he may enlighten us in the right faith, and that he may shew us the way wherein we should travel unto God, and that he may give unto us the holy sign of the Cross. And if thou wilt do this for us, thou wilt receive a great crown from Christ by reason of this thing; may the God-loving Emperor be strong through the strength of Christ the King of the Universe.”

And the Emperor Constantine received the letter with great readiness, and he read it and marvelled greatly at what had happened, and he glorified God. And he wrote to Saint John, the Archbishop of Ephesus, with great solicitude, saying, “First of all I kiss thy holy hands which hold the flesh of the Son of God in truth. Great joy hath come unto us from God, and behold, we send unto thee to tell thee also thereof, for we know that

“thou wilt rejoice exceedingly. I desire that thou wilt undertake a small toil—now thou art prompt [to labour] with all thy heart, for thou knowest that thy labour shall not be in vain—and that thou wilt do it for the sake of Christ Who hath suffered for the race of man. Trouble thou thyself and go unto the city of Entias, and heal those who are sick therein in the name of Christ, and lead them away from the service of ministering unto polluted idols, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and this shall be for thee an acceptable thing with God and His holy angels. [p. 83] May we both be strong through the strength of Christ our God.”

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stablishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church "in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling-place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

"I will open my mouth in parables, and with my "tongue will I declare hidden things,"¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, "The angel of God encampeth round about "those that fear Him, and delivereth them;"² and let us also add the words of the prophet, and say, "This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

“the day which He hath made, let us gather together, and “rejoice, and be glad in it,”¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King’s son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

“my sister, thou seest that my course is run, and that I
“must depart unto God after the manner of all my fathers.
“Thou thyself hast heard the doctrines of life with which
“we have been charged by the thrice-blessed John, through
“whom this whole island hath become enlightened and
“hath learned to know God, and thou hast with thine
“own ears heard him say in thine own house, ‘There is
“nothing so great as charity’, [p. 97] and, ‘Mercy shall
“‘make a man glorious at the judgment’, and, in short,
“all the other words of consolation which that mighty
“man John spake unto us for the salvation of our souls.
“And moreover, behold, I charge thee this day, and I
“set God between thee and me, before I go forth from
“this world, that thou cease not to do the things which
“we now do on the twelfth day of each month (which
“is the day of the holy Archangel Michael), and on the
“twenty-first day (which is the day of the Queen, the
“Mother of the King of Kings), and on the twenty-ninth
“day also (which is the day of the birth of God the
“Word). Take heed, then, that thou despisest not the
“offering of the holy Archangel Michael (for it is he who
“prayeth for all men), that he may pray for us before
“God, that God may shew loving mercy unto us, and
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O
“my master and brother, as God in Whom we have be-
“lieved liveth, I will not neglect to do the things which
“thou hast commanded me to do, nay, I will add greatly
“unto them; but there is a matter on my mind, which I
“wish thee to fulfil for me, and to complete before thou
“layest down the body;” and Aristarchus said to her,
“Whatsoever thou wishest, tell me, and by the will of

"God I will perform it for thee." [p. 98] Euphemia saith to him, "I wish that thou wouldst command a painter to "paint for me the picture of the holy Archangel Michael "upon a wooden tablet, and that thou wouldst give it to "me that I may place it in my bed-chamber where I sleep. "And I wish thee to commit me into his hands as an "object of trust, so that when thou shalt have departed "from the body he may become my guardian, and deliver "me from every evil thought of Satan; for when thou "shalt have gone forth from the body I shall eat my "bread in tears and with a sorrowful heart, because from "the very moment that a woman's husband departeth "from her, she hath no longer any hope in life, and she "is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own accord. And moreover, the wise man Paul hath said, "'The head of a woman is her husband',¹ and a woman "without a husband is like unto a ship without a rudder, "which is ready to sink, together with the merchandise "with which it is laden. And now, O my master and "brother, just as in times past thou hast never caused "me sorrow [by refusing] anything which I have asked "from thee, cause me not now sorrow [by refusing] this "thing also, and peradventure the holy Archangel Michael "will protect me, for I have no [other] hope here, but I look "for the mercy of God and of his holy Archangel Michael."

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,¹ and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with
“fire and sulphur, who dost at all times bow thyself down
“in supplication before the Good Father for the sake of
“the race of men, thou likeness and similitude of God
“Almighty, behold I place in thy hands this day my wife
“Euphemia as a deposit, that peradventure thou mayest
“watch over her, and deliver her from all the plots and
“wiles of the Devil who will rise up against her; and
“when she prayeth unto thee for help, do thou hearken
“unto her, and deliver her, for we have no hope save in
“God and in thee.” And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read $\pi\omicron\upsilon\gamma\alpha$ "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

“palace and the Emperor loveth him;” and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, “How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will.”

And the Devil answered, “Who is this guardian?” and Euphemia said, “Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me.” And the Devil answered, and said unto her, “Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, ‘Whosoever shall offend in one commandment shall be guilty of them all,’¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, ‘God shall destroy everyone that speaketh falsehood,’² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, ‘From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?’” And Euphemia answered, “What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

“words, O my noble sister. I swear to thee by God
“Almighty and by His holy and mighty Archangel Mi-
“chael, who slew the dragon of old, that from the day
“wherein my husband went forth from the body until this
“day no man hath passed through the door of my bed-
“chamber, neither have I permitted any man to approach
“me, nor even to look upon my face.”

And the Devil, who was in the form of a nun, said
to the honourable lady Euphemia, “First of all thou didst
“say, ‘No man hath come nigh me since my husband died,’
“and behold, [p. 106] now thou dost commit sin and ful-
“fillest iniquity, for behold, thou hast sworn a false oath.
“Didst thou not but a little time back say, ‘First I will
“‘go into my bed-chamber, and take counsel with the
“‘guardian into whose hands my husband committed me,
“‘before he went out of the body?’ Is not a guardian a
“man? Have not men ever been made the guardians of
“women? Is there not then a man in thy bed-chamber?
“And now, inasmuch as I find this man, concerning whom
“thou hast spoken falsehood, and hast sworn a lying oath,
“in thy bed-chamber, I would never acknowledge thee
“to be my kinswoman even if thou wert to give me all
“thy wealth.” And the mouth of the prudent woman
Euphemia smiled a spiritual smile, and she said to the
Devil who was in the form of a nun, “O my sister, this
“thing—to dwell with a man—is impossible for me to do,
“and I tell thee that neither for the wealth and the orna-
“ments which thou hast brought unto me [to cause me to
“do] this thing, nor, in truth, if they were to give me all
“the riches which are in the palace of the pious Emperor
“Honorius, and all the ornaments which he hath, and the
“wealth of the whole world, could I break the compact

“which I made with my blessed husband Aristarchus, the
“glorious general, [p. 107] and live together with a strange
“man until I depart unto him. And I am pure from all
“uncleanness. I did say that my guardian was in my bed-
“chamber, and in saying this I did not lie. The guardian,
“into whose hands my master and husband committed me,
“is mightier than any other guardian and than all the kings
“of the world. He hath no need of any one to inform
“him concerning sin, or what is good, or that which we
“decide concerning him, but that which we think upon,
“and that upon which we meditate in our hearts and minds,
“he knoweth straightway. If it be a little thought of the
“Devil which entereth into the heart of anyone, from the
“moment when he prayeth in the mere name of that
“guardian his heart gaineth confidence, and if a legion of
“the Devil’s army besiegeth him, or appeareth to encamp
“round about him, if that guardian cometh he maketh it
“to disappear like smoke. If thou wishest, O my sister,
“I will commit thee into the hands of that guardian that
“he may be thy helper until the day wherein thou must
“depart from the body, and at thy death he will give
“thee over into the hands of the Good God as a precious
“gift, and thou shalt inherit everlasting life.”

And the Devil, who was in the form of a nun, answered and said unto her, “Shew me this man, then, for
“according to what thou sayest he must be very rich.”
Euphemia answered and said to him, [p. 108] “First of all
“rise up, and let us turn our faces to the east, and let
“us pray and offer up supplication before God. And do
“thou make confession concerning that which thou didst
“think in thy heart about that guardian, and say these
“words: ‘O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’¹ And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”¹ And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”² “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x 8; I Corinthians x. 27. ² I Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. **III**] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. **II2**] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedôim,¹ and
 "Zôboim, how to commit wickedness so great that at length
 "God rained upon them fire and sulphur, and destroyed
 "them. It was I who shewed Jezebel how to sin, and I
 "slew Ahab also with her in her sin. It was I who stirred
 "up the children of Israel against Aaron, and they wearied
 "him until he made a calf for them to worship, and God
 "was angry with them, and destroyed them, and, in short,
 "it is I who have made all sin to come into being. Was
 "it not thou, O Michael, who didst cast me and my angels
 "forth from heaven down into a pit filled with fire? And
 "behold, O Michael, I have left thee heaven and earth,
 "and we fly by ourselves in the air, hither and thither,
 "and we overcome those whom we are able to destroy,
 "one by fornication, another by adultery, another by swear-
 "ing falsely, another by backbiting, another by craftiness,
 "another by fraud, another by envy, another by scorn,
 "and another by theft; and if we know that we are not
 "able to overcome a man by such wiles, we bring upon
 "him a sleep so deep that he is unable to watch and to
 "make an opportunity wherein he may pray for his sins.
 "Behold, moreover, we have left thee heaven and earth
 "so that we might not see thy face, for thy form terrifieth
 "us greatly, [p. 113] and thy apparel in the painting which
 "is painted upon this wooden tablet in divers colours by
 "sorcery overcometh my mighty power this day. It was
 "wood, which they made into a Cross, that tore me up

¹ ΘΕΔΩΙΜ is clearly a mistake for ἈΔΑΜΑ; compare Εἰ CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ἈΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes ثَدَوِيْم.

“by the roots in days of old, and now, again, it is wood,
“upon which thy effigy is painted, which hindereth me,
“and overcometh me and all my host this day, and which
“doth not allow me to work my will upon the honourable
“lady Euphemia this day. By Hercules, this day doth
“Michael afflict me on all sides, and I am in sore straits!
“What shall I do unto thee, O thou honourable lady Eu-
“phemia? Thou art saying at this moment that I shall
“not overcome thee so long as thou trustest in this little
“wooden tablet which is in thy hands, and if it be so,
“know that I will come to thee another time on a day
“which thou shalt not know, that is to say, on the twelfth
“day of the month Paōni,¹ for on that day Michael will
“be in conclave with the angels, and will be bowing down
“and praying with all the angel host outside the veil of
“the Father for the waters of the River (*i. e.*, the Nile)
“of Egypt, and for dew, and for rain. And I know that
“it will happen that he will continue in prayer ceaselessly
“for three days and three nights, and in prostrations and
“bowings down, without standing up, until God shall hear
“him and grant him his requests. And moreover, I will
“come on that day, yea, I will come to thee prepared
“with my mighty power, and I will lay hold of this tablet
“of wood which is in thy hands, and I will smash it in
“pieces upon thy head, [p. 114] and we shall see if thou
“canst bring the Archangel Michael here to help thee on
“that day.” And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paôni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paôni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paôni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed'.² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.² Acts iii. 23.

“thy husband’s possessions. Thou sayest, ‘I will give alms
“‘for the salvation of his soul’, but behold, he hath already
“‘inherited the good things of the kingdom of heaven.
“‘It is not for thee to increase the offerings and all the
“‘oblations which thou makest, and the many prayers which
“‘thou offerest up. Give a little, and keep a little in thy
“‘house lest, after a time, thou come to the end of thy
“‘wealth; and besides this, if the Devil seeth thee making
“‘alms in this wise he will become envious of thee, [p. 117]
“‘and he will scatter thy possessions as he scattered those
“‘of Job; for he did thus to the poor, and therefore the
“‘Devil destroyed everything which he had, and he even
“‘put loathsome worms in his body, and sorrow for his
“‘sons and his daughters, for he made the house in which
“‘they were to fall upon them, and they died together.
“‘And the Devil also was envious of the holy man Tobit
“‘because of the deeds of mercy which he was wont to
“‘do, for he used to bury the bodies of the dead¹ which
“‘he found unburied, and the Devil envied him and brought
“‘him to poverty—now he was very rich—and at length
“‘he made birds to void dung in his eyes and they
“‘became blind; now it was not mere birds that did this,
“‘but it was the Devil himself and his demons who took
“‘upon themselves the forms of birds, and made him blind
“‘because they were envious of him. And, moreover, my
“‘daughter, if thou wilt hearken unto me according to the
“‘commands of God, cease from such works as those
“‘which thou doest. And, moreover, God hath told me
“‘to say unto thee, ‘Behold, thou hast no son by thy
“‘blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
 “thou shalt have gone forth from the body he may inherit
 “the possessions which thou hast, and may perform thy
 “commemoration when thou hast gone forth from the
 “body; for what wilt thou do? [p. 118] if thou remainest
 “childless there is no hope for thee for ever.’ And,
 “moreover, God hath commanded me to say unto thee,
 “If thou wilt hearken unto Me, and wilt take a husband,
 “marry Hilarichus who is about to go to war with the
 “Emperor Honorius, for behold he wisheth to make ready
 “his army, and to snatch his empire out of his hands,
 “and to make himself master of all the wealth of the
 “Greeks’.”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;¹ and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;² and again, in another place, ‘Sacrifice and words of blessing glorify Me’;³ and again, ‘The sacrifice of God is a holy heart’;⁴ and again, we hear Paul the teacher preaching unto us with his sweet words, saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. ² Psalm xcvi. 8. ³ Psalm l. 14, 15, 23

⁴ Psalm li. 17.

“‘thanks’.¹ And besides, thou sayest unto me, [p. 119] “‘Marry a second husband’, but the man, whose name “‘thou hast first mentioned to me, and with whom I am “‘to dwell, is a heretic and an atheist, whom God shall “‘destroy without delay, and He will put a bridle in his “‘mouth, and bind him in the depths of the sea, and He “‘will humble him and all his hosts before the pious Honorius.”

“And again as concerning marriage with a second husband, Solomon hath informed us in *Physiologus* that “‘when the first mate of the turtle-dove dieth, it doth not “‘dwell with a second mate, but it departeth into the “‘wilderness, where it hideth itself until the day of its “‘death. And he also sheweth us that the raven family “‘doth not dwell with any mate save one, and that as we “‘rend our garments for our brother when he dieth, even “‘so likewise when a raven dieth his mate draweth out “‘her own tongue, and splitteth it with her claws, so that “‘when she uttereth her cry every one may know that “‘her mate is not there, and if another raven desireth to “‘take her by violence she crieth out straightway, and “‘when all the other ravens hear her cry they know by “‘her cleft tongue that some other raven wisheth to take “‘her by violence, and they gather together to help her, “‘and to rebuke the raven that wisheth to take her by “‘violence. Now therefore when children see ravens gathered together in this manner, [p. 120] and uttering cries “‘wishing to rebuke the raven that desireth to take her “‘by violence, and that desireth to go astray from that “‘which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

“dren are wont to say, ‘The ravens are celebrating a
“‘marriage to-day’, and they know not that the ravens
“wish to rebuke the raven that desireth to make to sin
“the raven whose mate is dead. And moreover, far be
“it from me ever to bring anyone else into my marriage
“with my master and husband Aristarchus, and I will never
“cease to make the offerings and to do the charities which
“my blessed husband was wont to do before he died, in
“the name of the holy Archangel Michael. And now,
“shew me who thou art that thus bearest such great glory
“and majesty, and whence hast thou come, and what is
“thy name, for thy coming unto me hath disturbed me
“greatly.”

And the Devil answered saying, “Art not thou she
“who hath made supplication unto God from the day
“when the Devil came unto thee in the form of a nun
“wishing to seduce thee? And did he not say unto thee,
“‘I will come unto thee on the twelfth day of Paôni, which
“‘is the day of the Archangel [Michael]’, and did he not
“say unto thee, ‘The Archangel Michael will not cease
“‘on that day from bowing down in prayer before God
“‘for the waters of the River (*i. e.*, the Nile), and the
“‘rain, and the dew’? I, then, am Michael the Archangel
“whom God hath sent to thee to help thee until the sun
“setteth this day, in order that the wicked hunter may
“not come and do that which is evil unto thee, [p. 121]
“and therefore it is meet that thou shouldst come and
“kneel in adoration unto me; and I have left my angels
“that I might come unto thee.” And the honourable lady
Euphemia answered and said unto him, “I have heard in
“the Holy Gospel that when the Devil came unto our
“Good Saviour to tempt Him, he said unto Him, ‘Fall

“down and worship me, and I will give Thee all the “kingdoms of the world, and the glory thereof,”¹ and that “Christ knew at once that he was the Evil One and “rebuked him; perhaps thou art he who wisheth to lead “me astray?” And the Devil answered, “I am not he “—and far be it from me ever to become so—and how “could such as he be found [arrayed] in such glory as I “bear? For from the time when he disobeyed God’s “command, He was angry with him, and He commanded “me, Michael, and I stripped him of all his glory.” And the noble woman answered, saying, “If thou art Michael, “where is the figure of the Cross which should be upon “thy sceptre, according to what I see painted in this “picture wherein the figure of Michael is depicted?” And the Devil answered, saying, “Painters wish to decorate their “pictures in order that their art may be the more glorified, “[p. 122] but the figure of the Cross is not with us nor “with all the other angels.” And Euphemia answered, saying, “How can I believe thy words? For no man will “fulfil the behest for which any soldier hath come from “the Emperor, neither will he by any means receive him, “unless he bear the token of the Emperor; and, moreover, “thus is it with the letters which the Emperor sendeth “forth from his kingdom, no man believeth that they are “genuine unless they be sealed with the Emperor’s seal; “and thus also is it with the angels who come upon the “earth, for if the figure of the Cross of the King of glory “be not with them, men will not believe that they are “angels, but they will flee from them [believing] them to “be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

“of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever.”

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, “This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand.” And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, “O Michael the Archangel, help me in this hour of need.” And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have sinned against heaven and in thy sight, [p. 124] for I have dared to come into the place wherein is thy picture; I entreat thee not to destroy me before my time, for the Creator hath granted me a few days. And thou, O Archangel, art he who made me an alien unto the mansions of heaven, and now I will depart and flee from before thee until the day of my great disgrace, and I promise and swear unto thee before God that I will not return from this time forth to tempt men or women in the place wherein thou art." Now while the Devil was saying these things he was gripped fast in the hand of the holy Archangel Michael, like a bird in the hand of a little child, and when the Archangel had made him suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honourable lady Euphemia, saying, "Be strong, and of good courage, and be not afraid of the Devil, for he shall not have power to overcome thee from this time forth. I am Michael the Archangel whom thou servest, into whose hands thy blessed husband Aristarchus the general committed thee. I am Michael, and it is before the picture in thy bed-chamber upon which my form is painted that thou offerest up prayer every day, and I am Michael who take thy prayers before God. It was I who stood by at the time when thou saidst unto thy husband, 'Let be painted for me a picture of the Archangel Michael that I may place it in my house as a protector, [p. 125] and thou shalt commit me into his hands that he may be my guardian, and may be my helper before God until He visit me, and I depart to Him after the manner of all men'. I am Michael who hearken unto

“everyone who prayeth unto God in my name. Be not “afraid, for behold after thou hast performed the service “which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee “up into the rest of God which thy husband hath inherited. “Peace be with thee.” And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, “Rise up, O woman, blessed of God and man! Verily “God hath accepted thy sacrifices from thee like [those] “of Abel the righteous man, and He hath smelled the “[savour of thy] offering like that of Melchisedec, the

"King of Salem, the priest of God the Highest, because "thou hast brought them in uprightness." And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, "O my holy father, "receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed husband, in the name of the holy Archangel Michael, "[p. 127] that he may pray for me and for my blessed husband, Aristarchus the general, before God, and that "He may shew mercy unto my wretched soul at His "terrible judgment seat;" and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paôni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be separated from my poor body until the day of the great "judgment, for behold the Archangel Michael hath come "for me, and with him are my husband Aristarchus and "a multitude of angels;" and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, "I entreat thee for God's sake "to shew me a favour and to give me the picture of the "Archangel Michael, that I may kiss it yet once more "before I depart from the body," and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, "O my master, thou holy Archangel "Michael, stand by me in this terrible hour." Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakê, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

.....

Νιω† βεν νισμογτ τηρογ πενὰγιότατος ετ
 σμαρωογτ. φη εθ μεζ ἐβολβεν πι πνᾶ ἐθ
 ογав ογορ ερσηκ εβολ βεν ἀρετη νιβεν αββα
 θεὸδασιος. Πωρη ἢ νινιο† ἢ ἀποστολος
 ογορ πωφρη ἢ νιαγγελος παρχηἐπισκοπος
 ἵτε † Βακι ρακο†(?) βε]ν πιεζοογ ἢ

α. α. ωαι ἢ παρχηαγγελος ἐθ ογав μηχανη. Ετε
 φαι πε σογ ιβ ἢ πᾶβοτ ετ σμαρωογτ αωωρ.
 ογορ αρωω ἢ ζαν μηω ἢ σαχι εθεβ νιμετ-
 ναντ νεν νιαγραπη ετογ . . . μ

. . . ετς . . ἢφ† . . μηχανη . . εζοογ ἢ ωαι
 κατα ἄβοτ Χε παρχηαγγελος ἐθ ογав ς ερ
 διὰκωνιν δε ἡμωογ ογορ ερινι ἢ νογζβνογι
 εθανεγ ἐ πωωι ἢ πεμθο ἢ φ† ςχωκ ἐβολ
 ἢ νογ ετημα τηρογ ογορ ογν . . . ετ† βεν
 ογρωω φαιερε φ† μει ἡμορ Ογορ αρωαχογν

α. β. εθεβ νη ἐθ ογав ετ βεν νιγραφη ναι ἐταρ
 † τοτρ νενωογ ἡχε παρχηαγγελος
 ἐθ ογав μηχανη ογορ αρωαζμογ
 ἐβολβεν ἢ ογζοχζεχ τηρογ
 νεν ἢ ογ ἄναγκη βεν
 ογζιρηνη ἡτεφ† ἄμην

* The first leaf of the MS. is torn in many places and
 several lacunae occur in the text.

Ἄνοκ ἰχίμι ἢ τὰρχη ἢ πικάχι ἐβόλθεν φη
 ἐτοί ἢ σολσελ νηι γι νομῖ βεν ρωβ νιβεν φη
 ἐτ σωογν ἢ πκαζι τηρϣ* ογορ ϣβοτβεν ἢ
 νιδλωτ φη ἐτ ογων ἢ φρο ἢ πικάχι ἢ ογον

- β. α. νιβεν ἐτ κωῖ | βεν ογσπογαν. Νιμ πε φαι. 5
 ἢθορ πε πλογορ ἢ φῖ φαι ἐτε ἄνοκ ἰφωω
 ἢ περσωμα βεν ταχιχ ογορ ἰχωω ἢ περ-
 σνορ ἐτ ταινογτ ἐ πιποτηριον ογορ ἰῖ ἢ-
 μορ ἢ νη ἐθ ναρῖ ἐρορ. ἢθορ πε παῶε
 ογορ πανογῖ ἱηε πῡε πικωτηρ ἢ πτηρϣ φη 10
 ἐτ ωω ἐβόλθεν ρωρ ἢ ἄληθινον φη ἐτ ϣι
 φρωογω βα ἰμετρωμι τηρσ φη ἐτ μερ ἢ
 ναι νει μετῳανῳμαβτ ἐβογν ἐ τρικων ἢ
 φῖ. Νιμ πε φαι. φαι πε πὰρχηαγγελος
- β. β. ἐθ ογαν | μηχανῆλ παρχηγορς ἢτε τχομ ἢ 15
 νιφνογῖ. Ἀλλα ἰῖρο ἐρωτεν ναιμενραῖ νει
 ναιωρη ἢ μενριτ ἢτε πικάχι ζινα εῳρετενῖ
 τοτεν νεινι βεν ται νιωῖ ἢ ἀρχη μῃποτε
 ἢτα γι τοτ ἐ παι νιωῖ ἢ πελαγορ φη ἐτε
 ἢμον αγρησϣ ἢταρ ογορ ἢμον ωχομ ἢμοι 20
 ἐ σωκ ἢ τα κογχι ἢ κγβωτορ ἐ πικρο. Χε
 ογνι τετενσωογν ἢ τα μετρηκι τηρογ ογορ
 χε ἢμον τη ἢ ρλι βεν τα μετιεβωωτ ζινα
 ἢταωβτ ἢ ογνιωῖ ἢ κγβωτορ ἐ ογονωχομ
- γ. α. ἢμορ ἐ ερ χιnior | βεν φιομ ἐμαωω ογορ 25
 ἢτεσϣαι βα τβρεωι ἢ νιθνογ. Ἀλλα ογκογ-
 χι πε πὰβιν ογορ ογκογχι πε ἰκγβωτορ ογν
 ἐτε ἢτηι[ῖερ ροῖ]μῃποτε ἢται ἐβόλθεν ται

ΛΥΜΝΗ ÈΤΕ ÌΜΟΝ ΛΥΜΝΗ ÌΤΑC ΩΑ ΚΕ ΛΥΜΝΗ
ΕCΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΗΟΥ ΤΩΟΥΝ ÈΧΩΙ ΟΥΟZ
ÌΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤÈΘΑΛΑCÇA Ì
†CΩΟΥΝ Ì ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ÌΤΑΝΟZΕΜ Ì
ΤΑΨΥΧΗ ÌΜΑΥΑΤCÈ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
ΝΙΒΕΝ ΝΑΧΟC ΧΕ À ΦΑΙ ΧΙΜΙ Ì ΟΥΖΜΟΤ ΒΑΤΕΝ

Γ. Β. Φ† | ΧΕ ΑΚΝΟZΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ì ΠΙΡΩΜΙ
Ì ΤΟΤQ CΤΑΙΗΟΥΤ ÈΖΟΤΕ ΠΙΚΟCΜΟC ΤΗΡQ ÈΤ
ΜΕΖ Ì ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
ΜΗΠΩC ÌΤΑΖΙΟΥÌ Ì ΤΑΨΥΧΗ ΟΥΟZ †ÈΜΙ ΧΕ¹⁰
ΤΑΚΥΒΩΤΟC ΧΩΧΕΒ ΟΥΟZ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΧΙ
ΠΕ ΟΥΟZ †ÈΜΙ ÀΝΟΚ Ì ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
ÌΤΑΖΙ ΤΟΤ ÈΘΑΛΑCÇA ÌΤΑΩΤΕΜΤΑCΘΟΙ ΒΕΝ
ΟΥΖΙΡΗΝΗ. ΟΥΟZ ÀΝΟΚ ΑΙΩΑΝQΑΙ ΒΑ ΝΙΒΙCΙ
ÌΤΕ ΦΙΟΜΙ ΝΕΜ ΝΙΖΩΙΜΙ Ì †ΝΑΩQΑΙ ΑΝ ΒΑ¹⁵
ΟΥΩΦΙΤ ÌΤΕ ΦΗ ÈΘ ΝΑ † ΩΩΩ ΝΗ ÌCΕΧΟC

Δ. Α. ΧΕ Ω ΠΙΛΤÈΜΙ | Ì ΡΩΜΙ ΝΙΜ ΠΕ ΦΗ ÈΤΑQ ΕΡ
ΑΝΑΓΚΑΖΙΝ ÌΜΟΚ ΕΘΡΕΚÌΡΙ CΑ ΠΩΩΙ Ì ΤΕΚΧΟΜ
ÌCΧΕ ΚÈΜΙ ΧΕ ΚΟΙ Ì ΖΗΚΙ ΟΥΟZ ÌΜΟΝ ΖΛΙ Ì
ΤΟΤΚ ΜΠΕΡΙΡΙ CΑ ΠΩΩΙ Ì ΤΕΚΧΟΜ. ΑΛΛΑ²⁰
ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩC ÌΠΕ Κ† ΝΩΟΥ Ì
ΤΕΚΚΟΥΧΙ Ì ΠΕΚÌΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ì ΗΗΤC
ΖΙΝΑ ÌΤΕΚΒÌ Ì ΠΙΧΦΟ ΝΕΜ †ΜΕΤÌΕΒΩΩΤ ΝΕΜ
†ΚΥΒΩΤΟC ΟΥΝ ΟΥΟZ ΑΚΝΟZΕΜ ÌΤΕΚΨΥΧΗ
ΝΕΜ †ΚΥΒΩΤΟC ΝΕΜ Π ÈΤ ΕΝΤΑΚ ΟΥΝ ΒΕΝ²⁵
ΟΥΖΙΡΗΝΗ ÈΩΩΠ ΚÈΜΙ Ì ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ

Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑCΝΗΟΥ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-
ΤΟC ÌΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟC ΔΕ ΤΑCΑΡΖ

ἢ ρεφερνοβι θαί ετε ἡπι ερ κοινομιν ἡμος
 ἢ καλως. πλὴν δὲ πε πα ζητ φαι ἔτε
 ἡμον ἔμι ἢ βητη οὐδε νηβι ἔ πῳι οὐορ
 πινηβι ἔ πῳι ἔ ἴσωογν ἡμορ αν. ναι νε
 νιγραφη ἔτε ἡπισογοноу. Εῶβε φαι ἡῶωτεν 5
 τετενсахи νемнι ἡ φοογ ρινα εῶρι ερ са
 πῳι ἢ та хом малиста φη ἔτετεν ερ ἀναγ-
 каzin ἡμοι εῶρισахи ἔ περταῖο νем φα περ
 Ε. α. Ὡ. Οὐ ἐβoλβεν πκαρι νеман | αν [πε] ἀλλα
 οὐ ἐβoλβεν τφε πε ἢ οὐсарκινон αν πε 10
 ἀλλα οὐ ἄσωματος πε οὐογωini πε οὐθαμιὸ
 αν πε ἐβoλβεν πιὸμι ἀλλα οὐπῶᾶ ἔρ οὐав
 πε ἢ οὐ ἐβoλβεν νιδιακων ἡτε πκαρι αν πε
 ἀλλα οὐαιακων ἐβoλβεν οὐωαρ ἢ ρρωм.
 Οὐαρχων ἡτε πκαρι αν πε ἀλλα οὐαρχη- 15
 аггелос ἡτε тхом ἡτε νιφноγὶ πε ἢ οὐαρχη-
 [стратγ]роус ἡτε πκαρι ан πε φαι ἔт ερνα-
 корqḡ ἡχε περoγρο βεν πιναγ ἔт ερoγω
 ἀλλα οὐαρχηстратγроус ἡτε тхом ἢ νι-
 Ε. β. | φноγὶ ḡμнн ἐβoλ νем περoγρο ωα ἔνερ. 20
 Αρсахи ан ба птакò ἢ νιψγχη ἀλλα οὐρεφερ-
 пресвеγῖн ба πногем ἢ νενψγχη νем νен-
 цωма ἢ чоу нивен баτεν φῑ πενρεφθαμιὸ.
 Ἡ οὐρερсеми ан ἀλλα οὐгаирωoγω ба πτηρ
 ἢ οὐмасте ρωми ан ἀλλα οὐменрит ἡτε 25
 тгикων ἢ φῑ τηρογ. Ἡ οὐхахи нтан ан
 πε ἀλλα ρoi ἢ ριρннн нем οὐон нивен ἢ οὐ
 ат ναι ан πε ἀλλα οὐρερωε ἢ ζηт πε ере

5. A. ΘΕΜΕΤΝΑΗΤ Μ Φ† ΨΟΠ. Ν ΗΗΤΩ | ΧΕ ΦΗ ΕΤ
 ΕΡΕΤΙΝ ΨΑΦΘΙ ΦΗ ΕΤ ΚΩ† ΨΑΦΧΙΜΙ ΟΥΟΖ ΦΗ
 ΕΤ ΚΩΛΖ СΕΝΑΟΥΩΜ ΝΑΦ. ΟΥΟΖ ΑΝΟΚ ΖΩ
 ΕΤΑΙΝΑΥ Ε ΤΧΙΝ† Μ ΠΑ Θ̄С ΗΕΝ ΟΥΡΑΨΙ ΑΙΖΙ-
 ΤΟΤ ΟΥΝ ΕΡΟΦ Μ ΦΟΟΥ ΑΤΘΝΕ ΜΕΤΑΡΚΟС. 5
 ΕΙΕΡΕΤΙΝ ΖΙΝΑ ΝΤΑΘΙ Ν ΟΥΜΗΩ ΟΥΟΖ ΕΙΚΩΛΖ
 ΖΙΝΑ ΝСΕΑΟΥΩΝ ΝΗΙ ΑΛΛΑ ΚΝΑΧΟС ΝΘΟΚ Ω
 ΦΗ ΕΘ ΜΕΖ Ν ΑΡΕΤΗ ΟΥΟΖ ΚΜΕΙ Ν †СΒΩ ΧΕ
 ΟΥ ΖΑΡΑ ΠΕ ΕΤ ΕΚΨΙΝΙ ΝСΩΦ Ν ΤΟΤΩ Μ ΦΟΟΥ
 ΜΕΝΕΝСΑ ΘΡΕΚ ΕР ΨΟΡΠ ΝΤΕΚΧΩ. ΔΚΚΗН 10

5. B. ΝΧΩ Ν ΟΥΕΥΕΓΚΩΜΙΟΝ | ΕΧΕΝ †ΡΟΜΠΙ Μ ΒΕΡΙ
 ΝΕΜ ΤΑΡΧΗ Ν ΝΙΩΔΙ ΝΤΕ ΠΘС ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ
 ΡΗ† ΟΥΝ ΔΚΧΩ Ν ΚΕ ΛΟΓΟС ΕΧΕΝ ΦΗ ΕΤΕ ΜΠΕ
 ΟΥΟΝ ΤΩΝΩ ΗΕΝ ΝΙΜΙCΙ ΝΤΕ ΝΙΖΙΘΜΙ Ε ΝΑΔΩ
 ΕΖΟТ ΕΡΟΦ ΠСΥΝΓΕΝΗC Μ ΠΧ̄С ΠΙΛΓΙΟС ΙΩΑΝΝΗC 15
 ΠΙΡΕΦ† ΩМC ΠΨΦΗР Μ ΠΙΠΑТΨΕΛΕТ ΕΘ ΟΥΑВ.
 ΜΗ ΚΕΜΙ ΑΝ Ω ΠΑ ΙΩТ ΧΕ ΝΑΝΕ ΠΙΩΙ ΗΕΝ
 ΖΩВ ΝΙΒΕΝ Μ ΦΡΗ† Ε ΑΚΟΥΩМ ΙΕ ΝΤΕΚCΩ
 ΙΕ ΝΤΕΚΨΛΗΛ ΧΑΟΥΑΨ ΠΙΩΙ ΗΕΝ ΖΩВ ΝΙΒΕΝ
 ΜΦΡΗ† ΕΤΕΦΧΩ ΜМОC ΝΧΕ ΠΕΝCΑВ Ν ΑΠОC- 20

6. A. ΤΟΛΟС ΠΑΥΛΟС ΧΕ †ΑCΚΥCΙC ΝΤΕ Φ† ΟΥΝΙΩ†
 ΠΕ ΗΕΝ ΠΙΖΗΟΥ ΑΚΨΑΝΧΩΚ ΕΒΟΛ ΝΤΕΚТΩΟΥΝ
 ΗΑРОC. ΑΝΟΚ ΔΕ †ΝΑ ΕР ΟΥΩ ΝΑΚ ΟΥΟΖ
 ΝΤΑΧΟС ΝΑΚ Ω ΠΑ ΜΕΝΡΙТ ΧΕ ΔΚCΑΧΙ Ν ΚΑΛΩC
 ΟΥΟΖ ΑΚΟΥΩΝΖ Ν ΟΥΨΙРΩΟΥΨ ΕΒΟΛ ΑΛΛΑ †ΝΑ 25
 ΕР ΤΟΛΜΑΝ ΟΥΟΖ ΝΤΑΧΟС Μ ΦΡΗ† Μ ΠΨΦΗР
 Μ ΠΘС ΑΒΡΑΑМ ΠΑΡΧΩΝ Ν ΝΙΠΑТРΙΑРХΗC ΦΗ
 ΕΤΑΦ ΕР ΙΩТ Ν ΟΥΜΗΩ Ν ΕΘНОC ΕΤΑΦΧΟС Μ

- ΜΗΧΑΗΛ. ΣΩΤΕΡ ἄΝΟΚ ΔΕ ΤΗΝΑΤΑΜΩΤΕΝ ἔΡΩΟΥ.
 ΑΔΑΜ. ΣΗΘ. ΕΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΝΩÈ.
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παρχων ἢ ὁμετογρο ἢ νιφνογὶ. νιμ πε φαι
 ἐτ α πογρο ἐρ φωριν ἢμογ ἢ ται νιω† ἢ
 ὀρηπι ἐθ μεζ ἐβολῆεν παι νοx ἢ ωογ ογοz
 αq† ζωτq ἢ νοx ἢ στολη ογοz αqμοργ ἔεν
 παι μοxῃ ἢ νογv zi ὦνι ἢ μηι ἐτε ἢπε 5
 ογον ωωπι ἢ πεq ρη† φαι πε Μιχαηλ πινιω†
 ἢ ἀρχηἀγγελος ἐτ ὅσι. Νιμ πε φαι ἐρε

ιβ. α. νιαγγελος nem νιταγμὰ ἢτε νιφνογὶ | ἐρ
 ζελπic ἢ φοογ ογοz ἐγερ ωαι νημαq ἔεν
 πεqωαι ἢθοq πε μιχαηλ φηὲτ α φ† θαωq ἢ 10
 ἀρχων ἢ τεqμετογρο τηрс. Νιμ πε φαι
 ἐτε σερονzen ἢ νιταγμὰ τηρογ ἢτε νιφνογὶ
 σεσωτεμναq ἢθοq πε μιχαηλ πιαρχηἀγγελος
 ἐταqσωτεμ ἢ σα φογαςcazνι ἢ πῶς ἐ ἐqziογὶ
 ἐβολζαροq ἢ πιρεqceμi ἐτ ζωογ. νιμ πε φαι 15
 ἐτ ἐρε τεxνη νιβεν ἐτ ἔεν πικoςμοc τηρq
 ἐγκωργ ογοz ἐγερ ωαι ναq ἢ φοογ. φαι

ιβ. β. πε μιχαηλ πιαρχηἀγγελος | φη ἐτ cov† ἢ
 να νιφνογὶ ογοz qcω† ἢ ναπκαзи qiri ἢ
 πενμεγὶ ἢ πεмῶο ἢ φ† πεн peqṭamið eṭve 20
 τεqνiω† ἢ ἀραπн ἐβογн ἐρον. Πληн atḡne
 ckanḡallon να νιφνογὶ ἐр ωαι ἢ φοογ ογ
 πε пzωv ἢ να пκαзи ἔεν φαι ἢ παι ρη† ωат
 ογpаωi ἢ παι ρη† ογοz ἢτογερ ωαι nem
 πιαρχηἀγγελος ἐθ ογav Μηχαηλ. Ογοz ne 25
 ογpωmi an πε ογοz ne ἢμον pωmi nanaγ
 ἐροq ἔεν πεqṭoγ ἢτεqωνῃ zixen πикази ἢ

ιβ. α. φρη† ἐτ cḡnoγт ἔεν κε ма xe | ογπḡā

ογορ ογсарз αν. ΜΗΧΑΗΛ ΟΥCΩΜΑ ΑΝ ΠΕ
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 ΝΑ ΝΙΦΗΟΥÌ ΝΕΜ ΝΑ ΠΚΑΖΙ. ΟΥΟΖ ΑΝΟΝ

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- ζων †νοϋ ὥ να μενρα† εῶβε xe ανκηη να-
 15. B. ενσογον ομετνω† ἡ παι ωαι | ἐτ φωρω
 ναν ἐβολ ἡ φοοϋ σεῖπωα εῶρεν επ ωαι ζων
 ἡ φη ἐτ επε νιαγγελος ἡτε φ† επ ωαι ναϋ
 ἡ φοοϋ. Οϋοζ ἡτενκολσελ ἡ πεν σα βοϋν 5
 νεν σα βολ ἡεν πεχινζωλ ἐβοϋν ἐ παιδιπνον
 φαι ἐτ μεζ ἡ ὡοϋ ἡ φοοϋ ζινα ἡτενοϋωμ
 ἐβολῆεν νιαγαθον τηροϋ ναι ἐταρσεβτωτοϋ
 ναν ἡξε φ†. αλλα ἡτετεν xoc xe icxe οϋἀρι-
 cτον ἡ οϋρο πε σεῖπωα ἡτενζεμci ωαι 10
 οϋθωζεμ ἡ νινιω† ἡτε πιπαλλαδιον ἡ
 16. A. ωορπ. Εἰῶενϋ ἄνοκ xe ὥ πα ὅς | μη ἡθoκ
 αν πε ἐτ α φ† θαμιὸκ ἡεν νεϋχιx ἡμιν
 ἡμοϋ κατα πεϋῖνι νεν τεϋζικων οϋοζ αϋ-
 μαζκ ἐβολῆεν πεϋῶοϋ οϋοζ αϋμοϋ† ἐ πεκ- 15
 ran xe ἄδαν οϋοζ ἄνοκ †νοϋ †ερετιν ἐβολ-
 ζιτεν τεκμεταγαθoc νεν τεκμεθνιω† οϋοζ
 ††ζο ἐροκ εῶρεκ ταμοι xe μη ἡθoκ ζωκ
 κρωι ἡεν πωαι ἡ πινιω† ἡ αρχηαγγελος
 ἐθ οϋαβ μηχανη. Cωτεμ πεχαϋ ἡξε ἄδαν 20
 xe αζα ἄνοκ πε ἄδαν οϋoc ἄνοκ ἐτ εcτοι
 16. B. νηι εῶριθωζεμ ἡ οϋον νιβεν | ἐ παι ωαι ἡ
 φοοϋ ἡταρωι ἡεν οϋμετζοϋδ ἐρωοϋ τηροϋ
 εῶβε xe ἐται† xωντ ἡ φ† οϋοζ αϋεντ
 ἐβολῆεν πιπαραδicoc εῶβε xe λιερ παρabenin 25
 ἡτεϋ ἡτολη. ἡεν πxinερε ταβонθoc εϋλ ερι
 οϋωμ ἐβολζι ποϋταζ ἡ πιωωην ἐταρζονζεν
 νηι εϋτεμοϋωμ ἐβολ ἡ ἡηηϋ. Μηχανη δε

- ἡθού αἰτῶ ἡ πῶς ἔχωι ῥατ ἐφχα πανοβι
 νηι ἐβόλ ἐθε φαι τῶραι ἥεν περῶαι ἡ
 φοοῦ. Ὡ ἀβηλ πικοῦσι ἡ ῥηρι ἐτ ταινοῦτ
 15. α. ματαμοι ῥωκ ιςχε κραῶι | ἡ φοοῦ ἥεν πῶαι
 ἡ πινωτ ἡ ἀρχηἀγγελος ἐθ οῦαβ μηχανῆ. 5
 Ἀνοκ δε τῶραι οῦορ † ἐρ ῥαι ἡ φοοῦ χε
 οὔει φη ἐτοῦερ ῥαι ναῖ ἡ φοοῦ ἡθού πε
 ἐταῖ ραι ἡ πα ῥοῦῥοῦῥαι νεν πα βλίλ ῥα
 φ† οῦορ ἡπε ρςομς ἐ πῥοῦῥοῦῥαι ἡ πα
 ςον εθε χε ἡπε ρενῖ ἥεν οῦςοῦῥεν ἐθε 10
 φαι ἀνοκ †ερ ῥαι ἡ φοοῦ. Νθοκ δε ῥωκ
 ὦ χθ τῆναῦ ἐροκ ἡ φοοῦ ἐκθελῆλ ἥεν πῶαι
 ἡ πιαρχηἀγγελος ἐθ οῦαβ μηχανῆ πεχαῖ χε
 15. β. ἀνοκ μεν τῶραι οῦορ | †θελῆλ. Εθε χε
 ἐτα καιν ρωῆτ ἡ ἀβηλ πα ςον ἀ φ† τηιτ 15
 ἡ να ἰο† οῦορ ἡπε τα μαῦ χιμι ἡ οὔερω†
 εθρὲ ςῶανοῦῥτ εθε χε ἀῖῥοῦῥι ἡχε πε-
 ςὲρω† εθε πεςῖκαῖ ἡ ςητ ἔχεν ἀβηλ πα
 ςον. Ἀλλὰ πιαρχηἀγγελος ἐθ οῦαβ μηχανῆ
 ἀῖῥοῦῥτ ἥεν οὔῥε ἡ πῆῶτικον ἐβόλῆεν 20
 τφε εθε φαι ςηππε τῶραι ἡ φοοῦ. Ὡ ἐνωχ
 πῶμμη φηῆτ ἀ φ† οὔοβεῖ ἐβόλῆεν πικοςμος
 17. α. ςηππε τῆναῦ ἐροκ κραῶι | ἡ φοοῦ πεχαῖ χε
 ἀνοκ μεν τῶραι οῦορ †θελῆλ εθε χε πγενος
 τηρῖ ἡτε †μετρωμι ῥαν ἐβόλῆεν παχροχ 25
 πε οῦορ μηχανῆ ἡῖχω ἡ τοτῖ ἐβόλ ἀν ἐφτῶ
 ῥα φ† εθρεῖναι ἡ νιρεῖερνοβι οῦορ ἡτεῖτῶν
 ῥωοῦ ῥα ἐνεῖ ἀνοκ μεν τῶραι ἥεν περ ῥαι

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Ì ΦΟΟΥ ΠΕΧΑҚ ΧΕ ΠΩC †ΝΑΡΑΩΙ ΑΝ ΟΥΟZ Ì

ΙΗ. Α. ΤΑΘΕΛΗΛ ΧΕ ΟΥΕΙ ÈΝΑΙΧΗ БЕН | ΠΙΝΑУ ÈТ À
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ΙΗ. Β. Ì ΝΙΜΩΟΥ | Ë ΑΥΑCΑΙAΙ ΑҚΟΥΩΝЗ ÈΒΟΛ ÌΧΕ
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 CΩΛ ΉΕΝ ΠΑΙ ΝΨΤ Ν CΟΛCΕΛ ΉΕΝ ΠΨΑΙ Ν
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- Κ. Β. ΑΙΤΗΙΤ ΕΒΟΛ ΩΑ ΟΥΚΑΖΙ Ì ΨΕΜΜΟ ΟΥΟZ | ΑΙΕΡ
 ΨΕΜΜΟ Ì ΧΩΒ ΧΩΡΙC ΡΕQ† ΝΟΜ† ΝΗΙ Ε Ì
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 ΡΩΝ ΝΕΜ ÌCΟΥ ÌΤΕ ΝΑΥΗ ΟΥ ΠΕ ΠΕΤΕΝΘΩΩ
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 ΚΑ. Α. ΩΑΤ ΕΝΒΡΟ ΕΧΕΝ ΝΕΝ ΧΑΧΙ ΟΥΟZ ΑQΒΙ | ΜΩΙΤ
 ΝΑΝ ΕΠΙΚΑΖΙ ÌΤΕ † ΕΠΑΓΓΕΛΙΑ ΕΘΒΕ ΦΑΙ ΤΕΝ-
 ΡΑΩΙ Ì ΦΟΟΥ. ΑΝΟΚ ΠΕ ΓΕΔΕΩΝ† †ΡΑΩΙ ΉΕΝ 20
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 ΑQΜΑΖΤ Ì ΧΟΜ ΟΥΟZ ΑÌ ΕΒΟΛ ΑΙΒΩΤΕ Ε ΠΚΑΖΙ
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 ΝΕΜ ΑΝΝΑ ΤΕQCΖΙΜΙ ΟΥ ΠΕ ΠΕΤΕΝ ΗΩΒ ΉΕΝ
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¹ The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ Ν ΑΒΡΗΝ ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ
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 Φ† ΑΥЗОНЗΕΝ ΝΗΙ ΕΘΡΙ ΚΩТ Ν ΟΥΗΙ Ν ПБС.
 Ω ΙΕΖЕКΙΑС ΠΟΥΡΟ Ν ΘΜΗΙ ΜΗ ΝΘΟК ΖΩК ΚΡΑΩΙ

ἢ φοοῦ ἔστι πῶς ἢ παρχναγγελος ἐθ οὔαβ
μνχανλ. Πεχαρ δε πῶς ἴναρασι αν χε α

κβ. α. νισῦριος ερ 200γ | 20x2ex ἴμοι nem πα
λαος παρχναγγελος ἐθ οὔαβ μνχανλ ἡθορ
πε ἐταρῶαῖρι ἐρωοῦ ἔστι πιῆχωρ2 ἐρε τοῦἡπι 5
ἴρι ἢ ῥπῆ 20 ἢ ραν ε ἀρναρμεν ἀνοκ nem
πα λαος τηρρ. Ὡ ἡσαιας πινιῶ† ἢ προ-
φητης οὔ πε πεκρασι 20κ ἢ φοοῦ ἔστι πῶς
ἢ παρχναγγελος ἐθ οὔαβ μνχανλ. Πεχαρ
χε φαι πε πα ρασι χε νιβισι τηροῦ ἐτ ἀ 10
μανασσн nem νερῶφηρ ἐνοῦ ἐχωι ναρῶ2ι
ἐρατρ nemni ἡχε παρχναγγελος μνχανλ ερ†

κβ. β. xom ннι | nem nom† 20ат οὔβаст ἔστι τα
μη† ἔστι οὔβαωογρ ἢ 20ε. Ὡ πα 10τ ἐθ
οὔαβ ἱερεμιας ἀνοκ ἴναγ ἐροκ ἢ φοοῦ nem 15
παι νιῶ† ἢ ἡнвс ἐт ер οὔωini οὔο2 κρασι
ἔστι πῶς ἢ παρχναγγελος ἐθ οὔαβ μн-
χανл πεχαρ χε ἀνοκ мен ἴρασι ἢ 20γῶ
χε ἀ νιοῦρωοῦ τηροῦ ἡτε 10γ2α ἴρι nemni
ἢ нпет2ωοῦ τηροῦ οὔο2 наγвωтс οὔвнι 20
ἔστι οὔῶωлк наре мнханл δε ὶ2и ἐраτρ не-
мни аqωпи ннι ἢ οὔвоῡθос nem οὔλμα2и.

κ2. α. Ὡ ἱεζεκιηλ πινιῶ† | ἢ προφητης ἀμοῦ χε
ἡтектамон ἐπεκρασι 20κ ἢ φοοῦ ἔστι πῶς
ἢ παρχναγγελος ἐθ οὔαβ μнханл. 25
Πεχαρ χε ἀνοκ мен ἴρασι οὔο2 ἴοῦноq χε
μнханл πε ἐтаqini ннι ἢ пихартис ἐт
с2ноγт οὔο2 аиомкq ас2ωк ннι ἐвол ἡχε

xε τραωι xε αqερ cφpaγiζiν naq ì mηxanλ
 ì apxhagγeλoc λnok δε ì oγhβ iωannhς δε
 παωhρι ì pεqτωmc ì θooq πε πωhρι ì eλicabετ
 τcyγγeνhς ì mapiam θμαγ ì πbc kaтa capz
 εθβε φai тeнpaωι ì φooγ. Ω cтeφaнoc 5
 πiapxhιaλkωh ì πpoδoμαpтγpoc (sic) mη
 kpaωι зωk neman hεh παi niωτ ì ωai пexαq
 xε aza xε hεh пinaγ εταγzi ωhι εxωι ai-
 κc. a. naγ | è mφhooγì eγooγhñ· èpe πiapxhagγeλoc
 mηxanλ nem niagγeλoc тhpoγ comc è пeн 10
 bc ihc пxc eqca oγiнaм ì φiωт ì λgaθoc.
 Ω πi p ì λλoγ aнaнiac azapiac micanλ mη
 тeтeнpaωι зωтeн ì φooγ hεh пωai ì πiaр-
 xhagγeλoc mηxanλ. Пexωoγ ìxe nh èθ oγab
 xè пoc тeнnapaωι aн xε hεh пxinөpe na- 15
 boγxooδoнocop пoγpoc зiтeн è τзpω ì xpwм
 èθ moz aqoγaзcaзhι ìxe φт ì mηxanλ
 aqheз пωaз ì пixpwм èβολ aqөpe τзpω
 κc. b. ep ì φpηт ì oγìωт. | Ω пxωpoc ì nimap-
 тγpoc nem nh èθ oγab mη тeтeнpaωι ìθω- 20
 тeн ì φooγ hεh пωai ì πiapxhagγeλoc
 mηxanλ. Пexε nh èθ oγab тhpoγ xε hεh
 oγmeθmhi oγniωт пe пeнpaωι xε oγeì aнaгkη
 niβeн nem ìkaз èт aнqai hapωoγ niapxhag-
 γeλoc mηxanλ aqт xom nan ωaт eнqai ha 25
 niβacanoс èтeнmaγ oγoз ìтeнxωk ìтeн-
 mapтγpìà èβολ nem пeнλгωh oγoз eθbнтq
 aнбì ì nai niωт ì λgaθoн eθβε φai тeнpaωι

ΚΖ. Α. ἢ φοογ. Ὡ νιταγμα τηρογ ἵτε | φνογὶ
 μη τετενραωι ζωτεν ἢ φοογ. Πεχωογ χε
 ταφμηι πιαωι τηρσ φων πε να μενρα†
 ογνιω† γαρ πε πταιδὸ ἢ παι ωαι φαι ἐτ φωρω
 ναν ριχεν πκαρι ἡμαγατq αν αλλα βεν † 5
 κε φε ογν. †νογ δε ὦ νιμενρα† ἢ κατ
 ρητ αμωινη ἵτεν επ σποδαζιν ρων ογν
 ἵτενἀρερ ἐ νενψγχη βεν πωαι ἢ παρχηἀρ-
 γελοσ ἐθ ογав μηχανη ογορ ἡμον ρεβσω
 ἐ νανεγ εγερ πρεπι ἢ πιροп τοι ριωτεν 10

ΚΖ. Β. μη ποτε ἵτεν ρωλ ρεν ρανστολη | εγχαιωογ
 ευ χωnc ἐρε νενσωма μερ ἢ θωλεβ ἡσεκωλ-
 τεν ἐβολ βεν ογωπι ἢ πεμθο ἢ νη ἐτε
 νιρεβσω ἐτ φερι ὦογ τοι ριῶτογ ογορ ἡσεογ-
 νογ савол ἡμον ἡσε να νιρεβσω ἢ καθарос 15
 χε μηποτε ἡτογθωλεβ ρωογ ἢ βητεν.
 Мененса παι νιω† δε ἢ ωπι нсеριτεν ἐβολ
 ἡσε† ωωω ναν βεν ναι сахи ἡσε νη ἐтем-
 маγ ευχω ἡмос χε ὦ нисагρηт ἐт λοβι πως
 τετενωπι αν ἰсхе τετενωπι ан ба тгн ἢ 20

ΚΗ. Α. нирωми πως ἢ петенωпи ба тгн | ἢ πογρο
 φ† нем пеqархнстратγгос ἐθ ογав μηχανη
 παρχηαγγελοс. Μη τετεν ἐми ан χε тαι
 аглн θα nim пе ογορ φα nim пе παι ари-
 тон χε θα πογρο те нем пеqархнстра- 25
 тγгогс φн ἐт φωрх ἢ метχωри нивен
 ἡπεμθο ἢ пеqбс πογρο ἐ аq† наq ἢ ναι
 таид τηρογ εθве теqметχωри тафμηι. †τοι

- ἢ ὠφρηι δε ἵτετεν παρρησιὰ ὡα παι μα
 ἐτ. σα ἡοῦν οὔοζ ἀγτῆ νῶτεν ἢ παι ρητῆ ἢ
 KĒ. B. οὔσυρχωρησις ἢη ἢ πετεν σῶτεμ ἐροφ. |
 ἐφχω ἢμοσ κε ἢπ ἐρ ἰ ἐ ἡοῦν ἐ φμα ἢ
 πιζοπ ἢ τζεβσω ἢ ηιζωπ τοι ζι ὅηνοῦ ἀν 5
 μη μπετενσῶτεμ εῶβε φη ἔταφ ἐρ τολμαν
 ἀφζωλ ἐ ἡοῦν ἡεν οὔζεβσω ἐσχαῖωοῦ ἢ
 πετεν ρητῆ κε οὔ πε ἔταφῶπι ἢμοφ. Ἐς-
 ἡνοῦτ κε ἀφθορυςωνεζ ἢ τοτφ νεμ ρατφ
 οὔοζ ἀγζιτφ ἐ πχακι ἐτ σαβολ πιμα ἐτε 10
 φριμι ναῶπι ἢμοφ νεμ πιςῶερτερ ἢτε νι-
 ναχει. τῆνοῦ δε ὦ nenmenpaτ μαρενσούτων
 ὅηνοῦ ἐ τὰγλη ἐτ σα βολ ζεμσι ἢ οὔκοῦχι
 KĒ. A. ζινα ἀφῶανι ἐτ ἡοῦν ἢχε πῶς | ποῦρο νεμ
 πεφάρχηστратγγοῦς μηχανη ἢτεφ τζὸ ἐροφ 15
 ζινα εῶρεφερ οὔναι νεμῶτεν νεμ πιςῶπ ἢ
 νη ἐθ ὡατμεῶναι νεμ νη ἐθ ζεμσι ἡατεν
 πιρο κε πιάρχηαγγελος οὔναιτ φη ἐτετενερ
 ὡαιναφ ἢ φοοῦ οὔοζ φναχα ὅηνοῦ σα βολ ἀν.
 Ἀλλὰ ταχε νετενεζητ νεμ νετενψγχι ἢ ὡορπ 20
 οὔοζ τζο ἐροφ κε οὔει νφβι ἢ πῶιω ἡεν ὅμητ
 ἢ παιῶαι ἢ φοοῦ ἀνμη ποτε ἵτετενσῶκῶτεν
 KĒ. B. ἢ οὔβισι ἡεν παι μα φαι. Ἀπαζ ἀπλῶς ἀικην |
 ἢταμῶτεν οὔοζ ἀ τετενῆμι ὦ nenmapa(sic).
 Χε νιῶῶ ἐταίφαι ἢμῶοῦ μαλιστα νη ἐτ сахи 25
 неман ζωοῦ ζανρωμι νε μπερρητ οὔοζ φτ ἀν
 πε. Ἀλλὰ μη ναρε οὔαι ναχος νηι κε αῶ νε
 νιζεβσω ἐτ χαῖωοῦ ιε ἐτ саиωοῦ ιε αῶ πε

- πσολσελ ἡ πισωμα μη ογον μετωοβι ἡατεν
 φτ ἱε φτ μει ἡ πιрамаδ ἔροτε πιζηκι μη
 ἡεν παογωω αιερ ζηκι ἱε ττογωω αν ἔ ер
 рамад ἱе огон оγρωμι наογωω εθρεεωωπι
 ἡен оγѳевιο μη ἡп εсωωπι ἡ παι ρητ ὦ 5
- ᾱ. α. наменраτ | ἡμον φτ οι ἡ ωοβι ἱе qmei ἡ
 πιрамад ἔроτε πιζηκι ἡ несωωπι αλλα τна
 тамок ἔ нигевсω ἔт саиѡоу неи нн ак-
 ωανογωω ἔ зωλ ἔ паристон ἡ мнханл сем-
 пѡа ἡтектнитоу зиѡтк. Θωзс ἡтек ἀφε 10
 ἡен оγнес оγоз ἱаг πεκзо ἔβολ ἔτε πεq
 оγωзем فاي пе ἡ παι ρητ εθρεκзιογῖ ἔβολ-
 зарок ἡ π ἔт зѡоу нивен оγоз ἡтекер ѡαι
- ᾱ. β. нем пиархнаггелос | ἔо оγав мнханл калѡс
 Оγоз аγѡанѡагмек ἔ паристон ἡ мнханл 15
 пиархнаггелос тоγво ἡ πεκзнт ἔβολза
 петзѡоу нивен оγоз аλιογῖ ἔβολзарок ἡ
 меγῖ нивен ет сѡq оγоз текстолн ἔт са-
 иѡоу оγоз акѡанѡе нак ἔ текκλнсиа ἡ φт
 ἔте ѳαι те пнι ἡте τпросеγχн боxι ἔβολ- 20
 зарок ἡ порнiа нивен нем нiмкаγз нем
 нiѡωлев оγоз τзiѡтк ἡ πι тоγво нем τзи-
 ρннн нем τμεѳмнι оγоз екзнл ἔ ѳоγн е не-
 qаγλноу ἡен оγраѡи εθρεкраѡи нем пиар-
 хнаггелос мнханл. Аγѡанѡагмек ἔ φμѡит 25
 ἡ πзоп ἡ πογро ἡ мнι нем пеqархнстра-
- ᾱ. α. τγгоγс | χѡ ἡ неκмеѳнант нем неκλграпн
 ἡсеаογѡн ἡ про ἡпι зоп φн δε ἔт ек-

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ΛΑ. Β. ΧΗΑΓΓΕΛΟΣ | ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΟΥΟΖ ΑΚΣΕΛ-
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ΛΒ. Α. ΩΩΠ ἢ ΜΟϞ ἢ ΤΟΤϞ | ΟΥΟΖ ϞϞΑΙ ἢ ΜΟϞ ΩΑ Φ†
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 ΠΚΑΖΙ ΟΥΟΖ Φ† ΝΑΝΑΙ ΝΑΚ ΒΕΝ ΤΕΩΜΕΤΟΥΡΟ
 ΧΕ ΠΙΝΑΙ ΩΟΥΩΟΥ ἢ ΜΟϞ ΕΧΕΝ ΠΙΖΑΠ. ΠΑΛΙΝ
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 ΑΒΟΤ ΕΤΕ ΣΟΥ ΙΒ ΠΕΖΟΥϞ ἢ ΠΕϞ ΕΡ ΦΜΕΥΙ²⁵
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ΛΒ. Β. ϞΝΑΩΩΠΙ ϞΜΗΝ Ϟ†ΖΟ ἢ Φ† Ε ΧΩΚ | ἢ ΣΗΟΥ

- NIBEN ZINA ÑTEQ EP ZMOT NAK Ñ NEKETHMA
 THPOY KATA PΩI Ñ PEKMEYÌ. IE XOYΩW Ò
 ΠΜΕΝΡΙΤ È ΧΟΣ ΝΗΙ ΧΕ ΔΙΩΑΝ† Ñ ΟΥΜΕΤΝΑΗΤ
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λδ. α. Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἥεν φραν ἢ
 ἢ οὐπροφήτης ἐρεβὶ ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἥεν φραν
 ἢ οὐθμνι ἐρεβὶ ἢ πβεχε ἢ οὐθμνι ογορ φη
 ἐθ natce θηνογ ἢ ογὰφοτ ἢ μωογ ροx ρεν 5
 πα ραν xε ἢθωτεν na πxc αμην †xω ἢμοc
 νωτεν xε ἢνε ρτακὸ ἢxe περβεχε. Ἐὡπ
 δε ακωανῖνι ογδωρον ἢ φ† ἔχεν φραν ἢ
 περархнаггелос ἐθ ογав мнханл iε ογμε-
 θнант iε κε ρλι ἢ ἀραπн iτε κοχxi iτε 10
 νιω† ἥεν πωαι ἢ мнханл ἢπε ерег ρнт в
 ἥεν πiρoв мнпote ἢтектакὸ ἢ пекbici ἢмин

λδ. β. ἢмоk αλλα naρ† | ρολωc ἥεν ογταxpo ат-
 бне скандалон. Χε παρχнаггелос мнханл
 ρωπ ἢμωογ ογορ ρῖνι ἢμωογ ἢπεμθο ἢ 15
 φ† еγсθoi ἢ cθoi ἢ ογqi ογορ ρbι ἢ пcoбнi
 ἔxωογ ρina ἢτογ cov† нωογ ἢ ρанàгaθon
 еγoi ἢ νιω† ογορ ἢτερbitoγ ἢ totq ἢ φ†
 ρina ἢтоγnoгem ἐβολza никoлacic ωα ἐнег.
 Αλλα теноγωω е ἐми ἐ нн ἐте φ† † ἢμωογ 20
 ἢ ωebiω ἢ нiрoмi ἐт iнi ογωογωογωи nem
 нiàгaпн nem нiмeтнaнт ἐτογ† ἢμωογ ἢ

λε. α. φ† ἥεν φραν | ἢ παρχнаггелос ἐθ ογав
 мнханл. Νθορ δε ρер διακωνῖν ἢμωογ ἥεν
 пiкocмoc ογορ αγωανογῶτεв ἐβολza παι 25
 еων ωαρωπογ ἐρορ ἐ менаγлноγ ἢ περoγpo.
 Cωтем eθpитамωтен ἐ тai αρχη ἐт oi ἢ
 νιω† ρina ἢтетент ωογ ἢ φ† ἢ παρχнаг-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΜΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
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 ΛΕ. В. ΡΟΘΕΟΣ. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ | Ì ΟΥΒΟΗΘΟΣ
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ΕΤ ΨΑΤ Ì ÆΡΕ ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
ΝΕΜ ΝΗ ÈΤ ΕΡ ÆΛΕ ΖΙ ΖΑΝΟΡΦΑΝΟC ΝΕΜ ΖΑΝ-
ΧΗΡΑ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΟΥΟZ ΕΥΔΖΙ ÈΡΑΤΟΥ
ΕΥΕΡ ΔΙΑΚΩΝΙΝ ÌΜΩΟΥ ÆΕΝ ΟΥΝΙΩ† Ì ΜΟΘΝΕC

λζ. α. Ì ΨΥΧΗ ΝΕΜ ΟΥΟΓΩCΘΕΝ Ì ΠΠᾺ ΝΕΜ | ΟΥΡΑΩΙ 5
Ì ΖΗΤ ΨΑΤ ΟΥΧΩΚ ÈΒΟZ Ì ΠΙΟΥΩΜ. ΤΟΤΕ
ΨΑΥΙΝΙ ΝΩΟΥ Ì ΟΥΗΡΠ ΕΨΟΤΠ ΕΥΩΤZ ÈΡΩΟΥ
ΨΑΤ ΟΥΧΩΚ ÈΒΟΛÆΕΝ ΠΙCΩ ΨΑΓΘΩZC ÌΤΟΥΛΦΕ
ÆΕΝ ΟΥΝΕZ ΕΨΤΑΙΗΟΥΤ ΕΥΧΩ ÌΜΟC ΧΕ ΜΑΩΕ
ΝΩΤΕΝ ÆΕΝ ΟΥΖΙΡΗΝΗ Õ ΝΕΝΜΕΝ[Ρ]Α† Ì CΗΗΟΥ 10
ΧΕ ΑΝΕΡ ΠΕΜΠΩΑ Ì ΟΥΝΙΩ† Ì ΤΑΙΟ Ì ΦΟΟΥ
ÆΕΝ ΠΧΙΝÌ Ì ΝΕΤΕΝΒΑΛΑΥΧ ÈΘ ΟΥΑΒ ÈΒΟΥΝ
È ΠΗÌ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
ÌΜΟQ ÆΕΝ CΟΥ ÌΒ ΚΑΤΑ ΑΒΟΤ ΨΑΤΕ ΠΟΥΩΕΝ-

λζ. β. ΝΟΥΓΙ | ΦΟZ È ΜΑΙ ΝΙΒΕΝ ÌΤΕ ΤΧΩΡΑ ΤΗΡC 15
Ì ΧΗΜΙ ΟΥΟZ ΝΑΡΕ ΟΥΜΗΩ ΨΟΥΨΟΥ ÌΜΩΟΥ
Ì ÆΗΤΟΥ ÌCΕ† ÕΟΥ Ì Φ† ΠΟΥΡΕΦΘΑΜΙΔ ÈΘΒΕ
ΠΩΟΥ Ì ΝΟΥΖΒΗΟΥÌ ÈΘ ΝΑΝΕΥ ÌCΕ† ΤΑΙΔ Ì
ΕΜΤΟΝ Ì ΝΟΥΙΟ† ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ
† ΤΑΙΔ ΝΩΟΥ ÈΘΒΕ ΤΟΥΠΡΟZΕ[ΡΕ]CIC ÈΘ ΝΑΝΕC 20
ÈΤΑΥΟΥΩΝZC ÈΒΟΛ ÆΕΝ ΦΡΑΝ Ì Φ† Ì ΜΗΧΑΗΛ.
ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ
ΨΟΥ† ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΗΟΥΤ ÆΕΝ

λῃ. α. Φ† ΝΕΜ ΠΙΑΡΧΗΔΓΓΕΛΟC ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.
ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΨΟΙ Ì ΝΙΩ† 25
ΕΥΜΗΝ È ΠΑΙ ΖΩΒ ΦΑΙ Ì ΠΑΙ ΡΗ† ΑΨΟΥΑΖ-
CΑΖΝÌ ÌΧΕ Φ† ΕΨΤΕΜΘΡΕ ΤΦΕ Ì ΟΥΜΟΥ Ì
ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖÌ Ì Γ Ì ΡΟΜΠΙ ÈΘΒΕ ΝΙΝΟΒÌ

- μαρε φραν ἢ πῶς ὥπι εἰς μαρῶν ὡ
 ἐνεε. Πεξε τεῖς ζιμι δε ναῖ xe ρωνῆ ἵξε
 πῶς ὦ πα con xe ρ nemhi ἵξε παῖ ἡκαρ са
 ἡοῦν ἢ παρηт ἵσxen ἡατρη ἢ саῖ αλλα
 ἡπιχেম ρεπι ἡταερεтин ἡμοκ xe οὔει τσωοῦν 5
 ἢ nh ἐταγῶπι ἡμον. Τῆνοῦ δε οὔνιω† πε
 πα ραῶι xe ἡπ екер πωβω ἢ πα δωρον ἢ
 M. A. φ† αριοῖ ὦ πα con ἢ φρη† ἐτακχοε | ἐт
 α τοοῖ δε ὥπι ἢ соῦ ἡβ ἢ παῶπι αὔτωοῦ-
 νοῦ ἵσxen ὥρп ἐμαῶω αὔχωк ἡπογῶφemῶι 10
 ἐπτηρη ἐβολ οὔοε ἡп οὔχωχι ἢ εἰ ἡτε
 пchoῦ ἡпоῦ ωсθен οὔοε ἡπε εἰ сωхп
 нωοῦ ἐβελ ἐγκοῦχι ἢ нωit nem οὔκοῦχι ἢ
 нрп ὡате ἡοῦ ке ρевсω αὔκην ἐβῆλ ἐ nh
 ἐт οὔδiсmοῦ ἢ ἡhtoῦ εῶλωс. Μαγχη δε 15
 ἡен наῖ наῦ сmοῦ ἐ φ† nem πιαρχῆαγγελοс
 ἐθ οὔав мнханл еγгωс οὔοε еγсmοῦ ἐ φ†
 ἢ πiεεooῦ nem πiεχωρε ἡен ἡан ер mωοῖ
 M. B. еγoῶ | ἐβολ еγχω ἡmοс xe ὦ пенбс ἡῃс пхс
 λρι вонѳin ἐpon ὦ πιαρχῆαγγελοс мнханл 20
 ма†го ἢ πῶс ἐсwon εἰна ἡтеqλoῦων nan ἢ
 тхix ἢ пeqгmοт nem пeqсmοῦ мнпote ἡтеq-
 тако ἡтотен ἡxe тгелпic ἡте тек λραпн
 nem пекδωρον φαι ἐт енini ἡmοq ἢ φ†
 ἐсxen пекран ἐθ οὔав ὦ πιαρχῆαγγελοс 25
 мнханл. Мѳок ἐт сωοῦн ἢ nenгнт nem
 тенагpн ἐἡοῦн ерок οὔοε ἡмон ἡтан ἢ
 οὔпростатнс ἐβῆλ ерок ἡѳок ἐт oi nan ἢ

- ΜΑ. Α. ΠΡΟΣΤΑΤΗΣ | ἰσχεν ΤΕΝΜΕΤΚΟΥΧΙ ὡΑ †ΝΟΥ
 ΖΙΝΑ ἸΤΕΚΕΡ ΠΡΕΣΒΕΥΙΝ ἔχων ἸΠΕΜΘΟ Ἰ Φ†
 ΠΕΝΣΩΤΗΡ. ἈΝΟΝ ΜΕΝ †ΝΟΥ ΤΕΝ†ΖΟ ἔροκ
 ὦ ΠΙΦΑΙΡΩΟΥΩ Ἰ ἈΓΑΘΟΣ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓ-
 ΓΕΛΟΣ ἔΘ ΟΥΑΒ Ισχε ΖΩ† ΠΕ ἸΤΕ ΠΑΙ ΝΙΩ† 5
 Ν ΕΜΚΑΖ ΤΑΖΟΝ ΉΕΝ ΤΕΝ ΉΔΕ ΜΕΝΕΝΣΑ ΝΙΔ-
 ΝΑΥΩ ἘΤΑΝΣΕΜΝΗΤΟΥ ΝΕΜ Φ† ΟΥΟΣ ΝΕΜΑΚ
 ΟΥΝ ΧΕ Ἰ ΝΕΝΧΩΧΙ Ἰ ΠΕΚΑΩΡΟΝ ΝΕΜ ΤΕΚΜΕΤ-
 ΝΑΗΤ ΜΑΡΕ ΤΕΚΜΕΤΑΓΑΘΟΣ ΕΡ ΨΟΡΠ Ἰ ΤΑΖΟΝ.
- ΜΑ. Β. ΚΩ† ἸΤΕΝ Φ† ἸΤΕΡΕΡ ΟΥΝΙΩ† Ἰ ΝΑΙ ΝΕΜΑΝ | ΙΟ
 ΟΥΟΣ ἸΤΕΡΟΛΤΕΝ ἔΒΟΛΉΕΝ ΠΑΙ ΒΙΟΣ Ἰ ΕΦΛΗΟΥ
 Ἰ ΦΡΗ† Ἰ ΝΕΝΙΟ† ΤΗΡΟΥ ΧΕ ΟΥΕΙ ΖΗΠΠΕ ὦ
 ΠΕΝΠΡΟΣΤΑΤΗΣ ΚΝΑΥ ἔ ΝΗ ἘΤΑΥΤΑΖΟΝ ΕΘΒΕ
 ΝΕΝΝΟΒΙ ΝΑΝΕΣ ΝΑΝ ἸΤΕΝΜΟΥ †ΝΟΥ ΦΜΟΥ
 ΦΑ ΟΥΟΝ ΝΙΒΕΝ ΨΩΤΠ ἔΖΟΤΕ ΠΩΝΉ ΧΩΡΙC 15
 ΟΥΤΑΖ ἔΘ ΝΑΝΕΨ ΜΗΠΟΤΕ ἸΤΕ ΠΑΙ ΖΟΧΖΕΧ
 ΜΟΥΝ ἔΧΩΝ ἸΤΕΚΕΡ ΠΩΒΩ Ἰ ΝΕΚΑΩΡΟΝ ΝΕΜ
 ΝΕΚΜΕΤΝΑΗΤ ἘΤΑΝΣΕΜΝΗΤΟΥ ΝΕΜ Φ† ΝΕΜΑΚ
 ΖΩΚ ΧΕ †ΜΕΤΖΗΚΙ ἸΡΙ Ἰ ΟΥΜΗΩ Ἰ ΖΒΗΟΥΙ
- ΜΒ. Α. ΕΥΣΩΚ ἔ ΦΜΟΥ ΟΥΟΣ ΨΕΡΟ Ἰ ΝΙΡΩΜΙ | ΕΘΡΟΥ 20
 ΧΑ ΤΟΤΟΥ ἔΒΟΛ. †ΝΟΥ ΔΕ ἈΝΟΝ ΤΕΝΟΥΩΝΖ
 ἸΤΕΝΜΕΤΑΤΧΟΜ Ἰ ΠΕΜΘΟ Ἰ ΝΕΚΧΙΧ ὦ ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ἸΠΕΡΕΡ ΠΕΝΩΒΩ ἔΘΒΕ
 ΝΕΝΝΟΒΙ ἈΛΛΑ ἈΡΙΟΥΙ ΝΕΜΑΝ Ἰ ΦΡΗ† ἔΤ
 ΕΉΝΟΥΤ ΧΕ ΠΑΓΓΕΛΟΣ Ἰ ΠῶC ΨΖΙΚΟΤ Ἰ ΠΚΩ† 25
 Ἰ ΟΥΟΝ ΝΙΒΕΝ ἔΤ ΕΡ ΖΟ† ΉΑ ΤΕΡΖΗ ΟΥΟΣ
 ΨΝΑΝΑΖΜΟΥ ΨΧΩ ἸΜΟC ἸΧΕ ΔΑΥΙΔ ΕΘΒΕ ΖΑ-
 ΝΟΥΟΝ ΧΕ ΨΩΛΝΩ ἸΜΩΟΥ ΉΕΝ ΟΥΖΒΩΝ ΨΧΩ

ἴμος οὖν κε πῶμνι κωτὶ ἵσα ωῖκ ἢ π' ἐξοογ
 ΜΒ. Β. τηρῶ πῶς δε γναι ογορ κτ' | τ'νογ δε ὦ
 πενπροστατης ἐθ ογав мнханл пiархнаг-
 гелос κναγ ἡθοκ ἐ πζωв τηρῶ ἵτε νεке-
 вiαικ ογορ ἴμον ἵταν ἡογсахи ἐχογ ἐβηλ 5
 ἐ φαι ζολωс κε ἄνηκην ἐ μογ ἐμαωω ἀρὶ
 βοῦθiν ἐρον φτ' πεν σωτηρ ογορ тенсω ἢ
 παι κε сахи φαι κε тенсмоγ ἐ πῶс πῶс пе
 ἐт аqт' ογορ πῶс пе етаqбi φογωω ἢ φт'
 маρεqωωпi qсмарωoyт ἡке φpан ἢ φт' ωа 10
 енез ἄμην. Ογορ ἐβολθεν ναι сахи nem

ΜΓ. Α. νη ἐт ἰνi ἡμωογ наpe нiомнi xω ммωογ |
 ἱсхен соγ iв ἢ παδπi ογορ наγмнн еγт'зо
 ἐ φт' ἢ мнханл ωа λхп θт' ἢ соγ iа ἢ
 пiаβοт λѳωp ете пeqpacт' пе соγ iв ἡтаq 15
 пе пинiωт' ἢ ἐξοογ ἢ ωаи ἢ пiархнаггнлос
 ἐθ ογав мнханл М φpηт' ἐтенθoγнт ἢ
 φοογ ἢ ep ωаи наq ἄнон де nemωтен ὦ
 nemменpaт' ἔтаγφοз де ἐ φнаγ ἢ пiqipω-
 oγω ἐ т'ѳγciλ ἐθ ογав на ἢ apoyзi соγ iа 20
 пе xωpз ἢ соγ iв кaтa λβοт тоγсγннѳiλ

ΜΓ. Β. аqзi totq ἡке пипicтос ἢ pωмi | тафмнi
 ἐтеqегсевнс ἢ сγimи пexаq нас κε ὦ та-
 сωни те земci де epе ep оγ мнте ἐми аη
 κε pacт' пе пiωаи мн apе ep пωωω ἢ пiаω- 25
 pон ἢ λгаθон мн азpωω ἐxω ἡке пер фмегi
 ет таиноγт ἢ пiархнаггнлос мнханл φаи
 ἐт зoлx зixен пезнт κε oγei ὦ та сωни

- ἴπε ἢ ὅρε νε ρατ †ζελπις ἵτε φ† ξε ἵθοοι
 ἔτ ἐρ ζμοτ ναν ἢ ζωβ νιβεν. πεχε †μα-
 καρὶὰ δε ἔτεμμαγ ξε καλως ἀκὶνι νηι ἢ
 ταςυμφονιὰ ἔθ μεζ ἢ ραωι καλως ἀκὶνι
 ΜΔ. α. νηι ἢ οὔκολσελ | νεμ οὔραωι νεμ οὔμετ-5
 ραμαδ ἵτε νενψγχη ἔτε φαι πε π ἐρ φμεγὶ
 ἔτ ταινοῦτ ἢ πιархнаггелос ἔθ οὔαβ μη-
 χанλ Ταφμηι ὦ πασον ξε ιсхен ωорп ἢ
 φοοῦγ ψα †ноу ἵпес тагно ἵхе οὔ μογμι
 ἢ ἐрμη бен навал оуоэ ἐре оὔхром оὔωм 10
 бен па са боῦн εῶβε πωαι ἢ πιархнаггелос
 ἔθ οὔαβ пенпростатис мнханл. †ноу δε
 ὦ πασον ἀναγ ξε χнаèр оὔ μηποτε ἵτε
 пендωрон тако оуоэ ἵтен† òci ἢ πi ке
 МΔ. β. οὔαι ἔт анкнн ἢ аиγ | ξε οὔει ансωтем ε 15
 псаb παγλос ρхω ἵмос ξε φн ἐтагзи тотг
 è ipi ἢ οὔαглаθон мареϑхокг ἐβολ ψа пе-
 зооῦг ἢ οὔώνг ἐβολ ἢ пен òс iñс пхс зһппе
 оὔн àнон анги тотен è πiζωβ èθ нанеϑ
 маренрwis ἢ тенхокг ἐβολ. Пexаг δε нас 20
 ξε οὔ пе èтωоп нан ὦ тасωни ιсхе ρрωωи
 è φн èтенωат ἵмог пexас бен оὔраωи ξε
 оὔон оὔмоγки ἢ ωìк ἢ тотен семпωа ἵтен-
 хаг һа тотоῦг ἢ ниснноуг нем оὔкоγчи ἢ
 меζ ρрωωи è †һре нем пəωгс ἢ тàфе ἢ 25
 МЕ. α. нисноу | алла ἵмон ἢ ωит ἵтан оὔде оὔсоуò
 пexаг ξε тафμηι ὦ тасωни ἐре нαι ωоп
 нан пе ἵмонтен èсωоу èωатг алла пе ете

- ζναρ ἢ φ† μαρερρωπι φ† κω† ἵσα ρλι ἢ
 TOTEN ἂν ΕΒΗΛ ΕΤΕΝΧΟΜ ἢ φρη† ἐτ cβhoγt
 xε †naμενpιtk πῶc ταχοm ναne c ἵτεn† ἢ
 ογκογχι ἐροτε ἵτεnωτεm † ρλι ἐ πτηρρ αλλα
 φη ἐταqι ριxen παρη† †naχορ ne ρηππε 5
 ογον κε ρωoc ἵτε πιογαι πιογαι εῶβε πιc-
 μογ δγκηη ἵceπi ναn †naḃi ἢ παρρωc ἢ
 mē. b. ωopp ἵταωopp | ἢ coγo ἐ πcov† ἢ πιawopon
 καλογ ἵτερρωι ἢ πιawopon εῶβε πιλαoc εῶβε
 πιρwon nem εῶβε πχωρ ἢ πιcoγὸ ἀρεωαν ρact 10
 δε ωopi †naḃi ἢ φη ἐτε φων ἢ ρωoc ἵθο
 ρω ἵταρωλ ἵταωop ἢ hητq ἢ ογῆcωογ ἢ
 τεnωatq ἐ πι ωai ἢ ρact xε ἵθορ πε πι-
 niω† ἢ ωai ἵτε πιapχηαρρελoc ἐθ ογab
 mηxηηλ ογορ ανωανximi τεnnaογωm ανω- 15
 τεmxiμι τεnna† ωογ ἢ φ†. Ογορ ανωαν-
 mē. a. μογ ογn πῶc πε ἐθ ναωoppτεn | ἐρορ xε ογει
 ἵπε nχωxi ἢ περawopon. Πexε †coφιαctηc
 ἢ cxiμι ναq ὦ πα con πα ρωoc nem φωκ
 ἵμαγατογ an αλλα nem πα κε epωων ογορ 20
 †† ἢ τα ψγχη ἐxen π awopon ἢ πῶc nem
 †μετnηηt Πexε πεcρai δε ναc xε καλωc
 ὦ τα cωni ογπpoρeρecic ἐνανec apε ογ-
 onρc ἐβολ Πληη xω ἵπε epωων ne ἐ πxin-
 ρωoc † ἵτε κε λφε ἢ hητq ἢ φρη† ἢ πcaxi 25
 ἢ πicaḃ παγλoc Meηeηca φai apḃi ἢ περ-
 mē. b. ρωoc φη ἐτερḃi | ἢ nimγctηpion ἢ hητq
 apηηq ḃa πιcoγὸ ογορ ap† ἢ πιcoγὸ ἢ

ΠΟΙΚΟΝΟΜΟΣ Ε ΑΓΚΟΤΩ Ε ΠΕΡΗΙ ΒΕΝ ΟΥΡΑΩΙ
 ΕΓΧΩ ΝΙΜΟΣ ΧΕ ΖΗΠΠΕ Α ΠΩΣ ΣΩΤΉ ΝΑΝ Μ ΠΖΩΒ
 Μ ΠΑΩΡΟΝ ΑΣΩΩΠΙ ΔΕ ΕΤΑ ΩΡΩΠ ΩΩΠΙ Ν ΣΟΥ
 ΤΒ Ν ΔΘΩΡ ΔΣΚΩΤΉ ΕΡΟΩ ΝΧΕ ΤΕΥΣΕΒΗΣ Ν
 ΣΖΙΜΙ ΟΥΟΣ ΠΕΧΑΩ ΝΑΩ ΧΕ Ω ΠΑ ΣΟΝ ΤΩΝΚ 5
 ΒΙ Μ ΠΑ ΖΒΩΣ ΖΙΝΑ ΝΤΕΚΝΑΥ ΜΗ ΚΝΑΧΙΜΙ Μ
 ΠΙΕΣΩΟΥ ΖΙΝΑ ΝΤΕΝΣΕΒΤ Ε ΠΖΩΒ Ν ΝΙΣΚΗΟΥ
 ΕΘ ΝΗΟΥ ΖΑΡΟΝ. ΑΓΟΥΩ ΔΕ Ε ΕΜΙ Ε ΤΕΣΠΡΟ-

ΠΖ. Α. ΖΕΡΕΣΙC ΠΕΧΑΩ | ΝΑC ΧΕ Ω ΤΑCΩΝΙ ΑΙΩΑΝΒΙ
 Μ ΠΕ ΖΒΩC ΟΥΟΣ ΝΤΕ ΕΡ ΟΥΩΩ Ε ΒΙ ΣΜΟΥ ΟΥ 10
 ΠΕ ΕΤ ΕΡΕ ΑΙΩ ΒΕΝ ΠΑΙ ΝΙΩΤΉ Ν ΩΑΙ Μ ΦΟΟΥ
 ΧΕ ΟΥΕΙ ΔΕ ΑΝΟΚ ΟΥΖΩΟΥΤ ΑΙΩΑΝΖΩΛ Ε ΜΑ
 ΝΙΒΕΝ ΕΙΟΙ Μ ΠΑΙ ΡΗΤΉ ΝΙΜΟΝ ΩΠΙ ΖΙΧΩΙ ΤC-
 ΖΙΜΙ ΔΕ ΝΘΟC ΝΙΜΟΝ ΩΧΟΜ ΕΘΡΕCΒΩΩ Μ ΠΕC-
 CΩΜΑ ΜΑΛΙCΤΑ ΒΕΝ ΤΕΚΚΛΗΣΙΑ. ΕΤΑCΣΩΤΕΜ 15
 ΔΕ Ε ΝΑΙ CΑΧΙ ΝΧΕ ΤΘΕΔCΕΒΗΣ Ν ΣΖΙΜΙ
 ΑCΡΙΜΙ ΒΕΝ ΟΥΝΩΑΩΙ ΟΥΟΣ ΠΕΧΑC ΧΕ ΟΥΟΙ
 ΝΗΙ Ω ΠΑΜΕΝΡΙΤ Ν ΣΟΝ ΟΥ ΠΕ ΦΑΙ ΕΤ ΕΚΧΩ

ΠΖ. Β. ΝΙΜΟΥ ΝΗΙ Μ ΦΟΟΥ ΜΗ ΑΝΦΩΡΧ | Μ ΦΟΟΥ
 ΟΥΟΣ ΑΝ ΕΡ Β ΜΗ ΑΝΟΚ ΝΕΜΑΚ ΟΥCΩΜΑ Ν 20
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 ΟCΦΟΡΑ ΜΗ ΚΒΙ Ν ΤΟΤ ΖΩ ΑΝ Μ ΠΑΙ ΜΕΡΟC
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ΜΗ. Α. Αςχω ἢ ναι εςριμι ἕεν οὐνῶαυι ἐταρναγ |
 ἐ προγὸ ἢ πρωκς ἢ πεс πῆα αῤωθορτερ
 εῶβηтс οὐορ αῤραυι ἐ πταχρο ἢ πεснаг†.
 Πεχαρ нас хε τωοῦνι ϣιρωογῶ ἐ †просфора
 nem πινεζ ἢтен οὐορпоу ἐ †εκκληсиὰ οὐορ 5
 ἢтен хω ἢ †τραπηζα nem νικοῦχι ἢ οὐὼικ
 οὐορ ϣιπρωογῶ ἢ οὐκοῦχι ἢ βο† ζινα ἢταψе
 ннι ἐρε φ† θεῶ οὐῆсωοῦ ἐρον ἢтенсов† ἢ
 τhre ἢ ниснноу ἕен παι νιω† ἢ ψαι ἢ φοοу

ΜΗ. Β. сатотг δε αῤτωνг ἕен οὐνιω† ἢ спογдн | 10
 nem οὐсγннѡсис ἐ nanес ἐ βοῦн ἐ φ† nem
 πεϣархннѡггелос ἐθ οὔав мнханл Αῤβι ἢ
 πгзвос нагмоуι δε еῤ†го ἐ φ† ἢ мнханл
 ζινα ἢτεῤсογтων πεῤμωит οὐορ ἕен πxinθ-
 ресгнιωοῦ αῤι гичен оу ма ἢ ἔсωοῦ πεχαρ 15
 наг хе гзггннн ἢ πименrit Πεхе пима ἢ
 ἔсωοῦ наг хе ἔхωк гωк пехе πегсегвнс ἢ
 ρωми ἢ пима ἢ ἔсωοῦ хе мн †нахнми ἢ οὐῆ-
 сωοῦ ха тотк ἢ φοοῦ εῶве οὐνιω† ἢ ρωми

ΜΘ. Α. αῤι ἔхων пехе пима ἢ ἔсωοῦ наг хе οῤнр 20
 те теῤ†мн Πεχαρ δε наг хе ϣρωуι ха οῤ-
 термнс хе пима ἢ ἔсωοῦ хе μοи ннι ἢτεῤ-
 †мн ζινα ἢтагннῤ нак πλ̄гаθос δε ἢ ρωми
 αῤсωοῦтен наг ἢ πгзвос ἢ †ггнми еῤхω
 ἢмос хе бι ἢθαι ха тотк ψа ̄ ἢ ἔгоοῦ 25
 αῤωтем̄ни нак ἢ οῤтермнс ὀλι ἢ πгзвос
 кои ἢ ремге ἢмоῤ Αῤ ер οὐὼ ἢхе пима ἢ
 ἔсωοῦ πεχαρ хе οῤ пе ἐ †нааῤῖ ἢ παι гзвос

- ἡΜΟΝ ὁλί ἔΕΝ ΠΑ ΗΙ ΕϞ† Ν ὁλί ὁιωτϞ ἔΒΗΛ
 ἸΘ. Β. ἔ ΖΑΝCΟΡΤ ἅ ΠΙΜΑ Ν ἔCΩΟΥ | ΔΕ ΤΑCΘΟ ἔ
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ἢ τοτκ Πεξε δωροθεος ναq εqωπι xε πρβωc
 να τα cξιμι πεξε παρχων δε ναq xε κνα
 ep ογ нас Πεξε δωροθεος ναq xε ογνιω†
 ἢ ρωμι αqι ωα ροι ἢ φοογ ἢπι xιμι ναq ἢ
 נא. א. φη ἐτ τοι | ἢ ἐ πεqcmοτ ογδε ἢμον νογv 5
 τοι ἐ nenxix εθε παι choγ ἐτανφοz ἐροq
 Λιδιc εθριthic βα ογῆcωογ ἢπε qδιc ἢxe
 πιμα ἢ ἐcωογ ογοz †ἔμι αν xε ογ πε ἐ
 †νααiq iε ογ πε ἐ †ναχαq βα τοτq ἢ παρ-
 χων Πεξε παρχων ναq ετε ἢθοq πε μιxανλ 10
 xε ἐωωπ ἄнок αιδανωθωρι ἢмок ἢταβι νακ
 ἢ πιῆcωογ xнаωопт ἐрок ἢ φοογ nem nh
 ἐθ nemhi Αq ep ογὼ ἢxe δωροθεος πεχαq
 xε ἄρα ὠ πα ὅc apit ἢπεἰπωα εθρεκωωπι
 βα τckeкeπh(sic) ἢτε πhi ἢ πεTENBOK Πεξε 15
 παρχων φη ἢθοq πε μιxανλ ἢ ογαι ἢ μιa-
 γελoc ἐτογeз nemaq βen πcmοτ ἢ ογματοι
 xε moωι nem πδωροθεος ωα πιμα ἢ ἐcωογ
 ἄxoc ναq xε πεξε παρχων ναq φη ἐταqciνi
 zixок †ноγ ογωpπ nhi ἢ ογῆcωογ ἐpe τεq- 20
 †mн oi ἢ ογтерmнc ογοz ἄнок εθναωθωρι
 ἢτεq†mн ωα τφaωι ἢπιῆzoογ ἢ φοογ ἢτα-
 ογοpπq νακ Αqωε δε ναq ἢxe δωροθεος nem
 נב. א. μιaγγeλoc ἐт oi ἢ πcmοτ ἢ πιματοι | ωα
 πιμα ἢ ἐcωογ ἐxen φpан ἢ παρχнаγγeλoc 25
 ογοz αγδι ἢ πιῆcωογ Παρχων δε φη ἢθοq
 πε μιxανλ αqcomc εδωροθεος πεχαq ναq
 знппh ic πιῆcωογ αqcov† εθε πρβ ἢ πι-

- նիօ՛ր ն րօմի էտակօրք էրօկ հեն քեքսինօղ-
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 է տա խրի՛ն անօկ շօ չե օյեի թօյեմ է՛սօյ
 ան քեքե ճօրօթեօ ն քարքօն հեն օյրաօի
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 ԽԲ. Ա. նօտեն ֆի էտազսին շիքօտեն | չե օյօրք նի
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 ԽԲ. Բ. ծօ | ձ շօ՛ւ՛ս նի՛ւեն կիմ ն քօկ է՛ւօլ Քեքե քար-
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- αφογωμ ἢ προ ἢ πιάρο ἐ ἀρχεμῳ ἐγμεζ ἢ
 ηρπ ῶα ππο ἀρερ ροτ̄ δε ἵχε δωροθεο σαῳ-
 κοτῳ ἐ τερεζιμι ἀρεφενῳ ἂ οὔαι ἱνι ἢ οὔηρπ
 ἢ παι μα ἵσθεν ἔταιρωλ ἐβολ Πεχας ναῳ
 χε ρωνῆ ἵχε πῶς χε ἵσθεν πιναῳ ἔταιῖνι ἢ⁵
 πικοῳχι ἢ ηρπ ἐβολ ἢ †προσφορα ἢ φοοῳ ἢπε
 nζ. α. ῥλι σωχπ ἔεν πι | ἂρο ἐβηλ ἐγκελλα ἢ οὔωτ σα
 ἔοῳν ἢμοῳ. Πεχαῳ ναῳ οὔν ἵχε ὠοῳ ἢ
 ρητ ῶα τεπναῳ ἐ πχωκ ἢ πρῶβ ἀγρι τοτοῳ
 δε ε πχιν ἱνι ἐβολ ἢ πικοῳχι ἢ νεζ ἐθεβε¹⁰
 πιταπανη nem ταποκρισις ἢ νισνηοῳ ἔταῳῳ
 δε ἐ ἔοῳν ἐ φμα ἢ πινεζ ἀγχιμι ἢ ζ ἢ
 βιτης ἐγμεζ ἢ νεζ ἢ μηι ῶα σα πῶωι ἢμῶοῳ
 nem ρανμεδριτης ἐγμεζ ἐβολῆεν ρῶβ niben
 ἐ nape πιηι ῶατ ἢμῶοῳ τηροῳ ραναταρικι¹⁵
 nζ. β. nem ἂλωμ | nem ἐβιῶ nem ρεμχ nem πσῶχπ
 ἢ nenρῶβ niben ἢ πιηι Ἰθῶοῳ δε ἀγροτ̄ ἢ
 ἐρρηι ἐ χῶοῳ menenca φαι δε ἀγρωλ ἐ ἔοῳν
 ἐ ποῳκοιτων ἀγχιμι ἢ νοῳκαπσι ἐγμεζ ἐβολ
 ἔεν cμoт niben ἢτε nιρεβсω ἐт ταιηοῳт²⁰
 εὔῶσι δε ἐροτε πchoῳ ἢτε τοῳμεтпатῶелет
 nem ἢ οὔαρχеос ἢ εροοῳ Menenca nai δε
 ἀγρωλ ἐ φμα ἢ covт ἢ πωῳκ ἀγχεμῳ ἢνωῳκ
 ἐт cωтῳ ερεсωтп ἔεν †οῳноῳ δε ἀγῆμι ἐ
 nη. α. πρῶμοт ἔταῳῳ nῶοῳ ἀγт ὠοῳ δε ἢ φт | ἢ²⁵
 παρχηαγγελосμηχανλ. Οῳορ πεχεδωροθεο
 ἢ θεῳπсθε τερεζιμι χε ἂ φт κηη ἢ covт ἢ
 ρῶβ niben αμῶῳῳ ἢтенφωρῶ ἢ παρχων χε

- οὕτῃ ἀ πινὰ γ ῶπι εὐρεν ρα βαὼ ἐ τὰ να φο ρα
 ἐθ οὐαβ Ε αὐσεβτε ρωβ νιβεν οὐορ αὐφω ρω
 ἢ οὐνοχ ἢ φρηω εφοι ἢ νιωτ κατὰ πταιδ
 ἢ πιαρχων οὐορ αὐσεμνε ζαντραπεζα ἢ
 νισχοῦ κατὰ τοῦς ὑνηοῖα οὐορ αὐτ ζιωτοῦ 5
 ἢ ζανστολη εὔσωπ ἐ αὐζωλ ἐ πιθεμωι ἐθ
 π̄θ. β. οὐαβ | βεν τεκκλησιὰ ἢ πιαρχηαγγελος ἐθ
 οὐαβ μηχανη εὔχη βεν οὐνιωτ ἢ ραωι ἐμα-
 ωω ἔταγι δε ἐζοῦν ἐ τεκκλησιὰ αὐοῶωτ
 ἢ π̄θ ἢ πεμθο ἢ περαδριον οὐορ αὐτωβζ ἢ 10
 φτ βεν οὐνιωτ ἢ ωεπζμοτ εὔσμοῦ ἢ πεμθο
 ἢ τζικων ἢ πιαρχηαγγελος ἐθ οὐαβ μηχανη
 εὔσω ἢ μοc κε τενωεπζμοτ ἢ τοτκ πεν ὄc
 ιηc π̄χc νεμ πεκιωτ ἢ ἀγαθος νεμ πιπ̄ν̄α
 ἐθ οὐαβ ωα ἐνεζ ἀμην Οὐορ τενσμοῦ ἐ 15
 πεκ αρχηαγγελος ἐθ οὐαβ μηχανη κε ἢ πε
 π̄θ. α. κζωπ | ἢ πεκναι ἐβολζαρων οὐδε ἢ πεκ ερ
 πωβω ἢ πεναωρον ἀλλὰ ακοῶωρπc ωαρων
 ἢ νεκμετωδαναζονη ἢ χωλεμ Μενενσα ναι
 αὐβι ἐβολβεν νιμγστηριον οὐορ αὐβι νωοῦ 20
 ἢ τζιρηνη ἐ αὐχωλεμ αὐι ἐβολ ἢ πεμθο ἢ
 νισκνοῦ οὐορ ναυζεμci εὔσμοc ἐβολ βαχωq
 ἢ πιαρχων βεν οὐνιωτ ἢ σπογδη Οὐορ αὐ-
 θωοῦτ ἢ νιζωοῦτ νεμ νιζιομι ωατε πιμα μορ
 ἢ ζωοῦτ νεμ ζιδμι οὐορ ν ζωροθεος νεμ θεδ- 25
 π̄θ. β. πισθε ναγ̄βηκ πε | εὔδζι ἐρατοῦ εὔθεμωι
 ἢ νωοῦ βεν ρωβ νιβεν ἐτοῦωατ ἢ μοq εὔ ερ
 διὰ κωνιν ἢ νωοῦ βεν πιηρπ ἢ cαιε νεμ ζαν

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Ξ. Α. ΤΕΝΡΑΩΙ Μ ΦΟΟΥ | ΧΕ ΟΥΝΙΩΤ ΠΕ ΠΑΙΕΖΟΟΥ
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 Ν ΖΩΟΥΤ ΝΕΜ CΖΙΜΙ ΖΑΝΚΟΥΧΙ ΝΕΜ ΖΑΝΝΙΩΤ
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ΞΑ. Α. ΑΥΧΕΜΟΥ ΝΧΕ ΝΑΙ ΕΘ ΟΥΑΒ ΕΥΧΩ | ΝΑΙ ΕΡΕ

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 ΖΒ. Α. ΝΤΕΚΝΔΥ ΧΕ ΟΥ ΠΕ ΕΤ CΑ ΉΟΥΝ ΝΜΟC | ΠΕΧΕ 20
 ΔΩΡΟΘΕΟC ΝΑΡ ΧΕ ΠΑ ΒC Ν ΑΩ Ν ΡΗΤ ΤΝΔΥΩΜ
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ωαρὸν ἵχε πέν $\overline{\delta\varsigma}$ οὐοῖ ἀντὶ ἡ οὐνοῦβ ωατ
 ἐνδὶ ἡ πικφο ἡ τοτῇ Ταφμηὶ δε χε ἡπ ἐνναγ
 ἐροκ ἐνεῖ ὦ πέν $\overline{\delta\varsigma}$ οὐοῖ ἀκὶ ἐ βοῦν ἐ
 πένῃ ἱε ἐτάνναγ ἐ πεκρο ἡ θναγ ἐβῆλ ἐ
 φοοῦ πωο κχω ἡμοο χε ἀκὶ ῥλὶ ἡ τωτεν 5

ζε. β. | Ἀγ ἐρ οὐὼ ἵχε παρχων πεχαῖ σωτεμ ἐροι
 ταταμωτεν χε θναγ πε ἐτ αὐ ἐ βοῦν ἐ
 πετενῃ ἡ φναγ ἐταῦμοῦ ἵχε νετεν ἰοτ
 οὐοῖ ἀτετενερ κληρονομῖν ἡ νοῦχρημα νεμ
 ἡοῦρομτ ἱσχεν τῶνοῦ ἐτεμμαγ ωα ἐβοῦν 10
 ἐ φοοῦ τῆνοῦ ἐ βοῦν ἐ πετενῃ ἡ οὔσοπ
 κατὰ ἀβοτ οὐοῖ μενεσα ὅρι ωε νῃ τετεν-
 οῦωρπ νῃ ἡ ῥαν κε ταὶδ ἐ τα βακὶ εὔοι ἡ
 νῖωτ ωα πα $\overline{\delta\varsigma}$ ποῦρο Οὐοῖ ἀγκῆν ἡ χβε
 πετενραν ῥιχωοῦ τηροῦ ωα τετενραβω 15

ζε. α. | ἡατεν | πα $\overline{\delta\varsigma}$ ποῦρο ῥῖνα ἡτεῖτητοῦ ὦτεν
 εὔκῆβ. Ἀγ ἐρ οὐὼ ἵχε ὡροθεοο νεμ θεδ-
 πῖθε χε τεττῶ ἐροκ ὦ πέν $\overline{\delta\varsigma}$ ἡ ἀρχων
 Ἀριοῦ ἡ παὶ ἀγαθον νεμαν εὔρε κταμον
 ἐ πεκραν ῥολωο χε ἀγκῆν ἡ χα τοτεν ἐβολ 20
 ἐθε ναι σαχὶ ἐτεκχω ἡμωοῦ ναν ἀγ ἐρ οὐὼ
 ἵχε παρχων φῇ ἡθοῖ πε μῖχανῇ οὐοῖ πε-
 χαῖ ἡωοῦ χε ἀνοκ τῆαταμωτεν ἐ παραν
 νεμ φραν ἡ τα βακὶ ἱσχε τετενοῦωω ἐ σω-

ζε. β. | τεμ ἄνοκ πε μῖχανῇ παρχων | ἡ να νῖφῆοῦ 25
 νεμ να πκαῖ ἀνοκ πε μῖχανῇ παρχηστρα-
 τῶοῦ ἡ τχομ ἡ νῖφῆοῦ ἀνοκ πε μῖχανῇ
 παρχων ἡ νῖεων ἡ οὔωῖνι ἀνοκ πε μῖχανῇ

- πιχωρι ειφωρχ ñ ñιπολεμος τηροϋ ñπεμεθο
 ñ πογρο ñνοκ πε μιχανλ πωουωου ñ να-
 νιφνοϋ ñεμ να πκαзи ñνοκ πε μιχανλ πι-
 νιω† φη òτε θ μετωαναζονη τηρε ñ φ†
 ωοπ ñ ηητη ñνοκ πε μιχανλ πεπιθοροποс 5
 ñ òμετογρο ñ νιφνοϋ ñνοκ πε μιχανλ πι-
 ζζ. α. αρχηαγγελος | φη òτ οзи è πατ ς ñ πεμεθο ñ
 ñενχιχ ñ φ† ñνοκ πε μιχανλ φη òτ ñνι ñ
 ñενδωρον ñ νιρωμι ñεμ ñ οϋταιò è βοϋν
 ωα φ† πα ογρο ñνοκ πε μιχανλ φη òτ μοωι 10
 ñεμ νιρωμι ñη òτε τοϋζελπιс ñεν πбс ñνοκ
 πε μιχανλ παρχηαγγελος φη òτ ер διακωνιν
 ñ †μετρωμι τηρε ñεν οϋсωοϋтен οϋοг ñ-
 òωтен ςωтен айемωе òηноϋ ñсхен тен-
 меткоϋчи ωα †наϋ Οϋοг †χω ñ τοτ èβολ 15
 ζζ. β. αν ει ер διακωνин | ñμωтен ωα тафег òηноϋ
 è пхс па ογρο φη èτοι ñ ат κηη ñ φρη†
 èт аρεтенωемωит ñνοκ ςω ñεμ па бс ñεν
 οϋμεòνιω† ñ хом ñη †на ер пωω ñ ñетен-
 дωρον οϋοг †наχω ñсωи ñ ñетен таио ан 20
 ñεμ ñетен метнаит ñη èн аρεтентнитоϋ ñ
 φ† èхен па ран Μη ñαιòзи è παт ñсаϥ ан
 ñен тетенμη† ειсωтем è φη è тетенсω
 ñμос ñ ñетен èρноϋ еòβε тетен сϋннòиà
 ζη. α. ñен пидωρον ñεμ пидαι ñη ñαι οϋноϋ | ñμω- 25
 тен ñен пидαϥ èт аρεтенpимι èρεтен †го
 èροι èρεтен сω ñμос хе τωβг ñ φ† еòре
 ςοϋοòбен èβολñен παι κοсмос ñпате тгел-

πικ ἢ τε τεκμετναήτ χωχί ἐβολζαρον μη ἢ
 πιναγ ἐρωτεν βεν πιναγ ἐτ ἀρετενῖνι ἢ
 νετενζβωσ ἐβολ ἐρετεν δι σμογ ἢ βητογ
 ἃ τετενθητογ ἐβολ ἔχεν ταθγσιὰ †χωῖμος
 νωτεν χε αἰχεμτ βεν ναι τηρογ †χη νεμωτεν 5
 ἢ †ίρι ἢ πωβω αν ἢ ζλι βεν νη ἐναρετεν
 τητογ ἰσχεν τετεν μετκογχι ψα †νογ

ζη. β. | Ἀλλὰ †ογωνζ ἡμωγ τηρογ ἐ χωτεν βατεν
 †† φη ἡθογ πε πα ογρο τα φμηι ἀγκην ἐ
 δι ἢ νετεν ταιὸ ἢ φρη† ἢ ἀβελ νεμ νωὲ 10
 νεμ ἀβρααμ χε ἃ τετεν τητογ βεν ογσωγ-
 τεν Ὡγνιὰτενθηνογ ογοζ πιὰγαθον ναψω-
 πι νωτεν ἢ φρη† ἢ πετεν ραν παι ρη† ον
 πε πετεν κε σμογ Χε термениὰ ἢ ζωροθεος
 πε †θγσιὰ ἢ †† ογοζ термениὰ ἢ θεῶπισθε χε 15
 ὁμετναζ† ἐ †† ἂ νοκ πε πιαρχηαγγελος μη-

ζθ. α. χαηλ φη ἐτ χη | βατεν νενχιχ ἢ †† ἂ τετεν
 χατ νωτεν ἢ ρεγ τωβζ βατεν †† ἐ χωτεν
 ἂ νοκ πε μιχαηλ φη ἐτ δι ἢ νετεν †ζο νεμ
 νετεν προσεγχη νεμ νετεν ὁγσιὰ νεμ νετεν 20
 μετναήт εἰῶλι ἡμωγ ἐ πῳι ἢ †† Παί
 ρη† ζωγ κορνηλιος ἂ νοκ πε ἐτ αἰζωλ ψα
 ρογ αἰταμογ ἐ φμωιτ ἢ τε πωνβ ζιτεν πωмс
 ἐταγδιτqῇ τοτq ἢ πετροσπινιω† ἢ ἀποστολος
 Ἰπ ер еρζο† χε †ογνογ саβολ ἡμωτεν ан 25

ζθ. β. αἰκην ἢ βωνт ἡμωτεν | ἐ πα ὅс βεν παxin-
 βωνт ἐρωτεν εῶβε τετεν ἀραπн ἐт οι ἢ
 νιω† ἐ βογν ἐροι χε ογεί ссβноγт χε βωνт

̅̅α. α. φ† | ἢ παρχηαγγελος μηχανη ἡθορ ἐθ
 ογωνε ἡμωογ ἐβολ ἢ φ† πογρο ἐχωτεν
 ογοε ἡθωτεν ζωτεν νη ἐ τετεν †ἡμωογ ἢ
 φραν ἢ φ† ἢ μηχανη ἡθορ ἐθ να† ἢ περ-
 χφο νωτεν νημαρ ἐρκηβ ἢ φρη† ἢ ναι ρωμι 5
 ἐθ ογав ὦ να μενρα† λ τετεν σωτεν ἐ
 †μεθνω† ἢ δωρελ ἢτε φ† ἐτασταζε ναι
 ρωμι ἐθ ογав δωροθεος νем θεδπсθε τε-
 сгimи xe ἐταγсoγτων πογωω νем φ† λ φ†
 соγτων τεqλaгпн ἐ βογν ἐρωογ Ογοε αq- 10

̅̅α. β. ογωρп νωογ | ἢ παρχηαγγελος μηχανη
 αqαμιδ νωογ ἢ ογνω† ἢ μετραμαδ ἡмон-
 тес αγρηхс νем πτωтер ἢ ομετογρο ἢ νιφθογῖ
 Ἄνον δε ζων ὦ νенменра† ἢ сннoγ зппе
 αηκην ἢ ἐμι ταφμη xe ζωв нивен ἐ τετεν- 15
 нaтнitoγ βен φραν ἢ παρχηαγγελος μη-
 χанη τετεν наδitq ἐρκηβ βен пикoсmоc
 ἡпан τετεν φοε ἢ νιφθογῖ †ноγ δε ὦ νη ἐθ
 μεε ἢ ἀρετη ἡп ep бнаγe ἡμωτεν ἐρετεν
 † ἢ πωι ἢ τετεν сом ἐρετεнсwoγн xe мн 20

̅̅β. α. ἐ τετεν †ἡμωογ | ἐρετεν † ἢ παρχηαγγе-
 лос μηχανη ἡθορ ἐρεωεμωε οηноγ ἢ βηтоγ
 βен ογpаωи ite κογχι ite ογμнω ἡθορ ἐρε-
 ωωп ἐρογ ἡτωτεν ἡτετεнпpозepесic Xe
 ογει φ† κω† ἢ тотен αη ἢ са πωωи ἢ тен- 25
 сом πλнн ογпpозepесic ἐ nанe c эт eqнаκω†
 ἡсωс ἢ тотен ие σωтеμ ἄноκ †натамок
 βен пичоγ ἐ наpe псωтнp нeман зичен

- ΠΚΑΖΙ Ἀ ΝΙΡΩΜΙ ΧΕΜΟΥ ΧΕ ΕΥΙΝΙ Ἰ ΝΟΥΧΡΗΜΑ
 ̅̅̅̅. β. ΕΥΓΙΟΥΓΙ Ἰ ΜΩΟΥ Ε ΠΙΚΑΖΩΦΥΛΑΓΙΩΝ | ΟΥΟΖ
 Ἰ ΠΕ ΦΤ ΘΜΑΙΩΟΥ ΕΜΑΩΩ ΟΥΟΖ ΕΤΑΣΚΩΤ
 Ἰ ΧΕ ΤΧΗΡΑ Ἰ ΣΙΜΙ ΒΕΝ ΠΕΧΙ ΑΣΧΙΜΙ Ἰ
 ΛΕΠΤΟΝ ̅ ΖΩΛΩΣ ΑΣΙΝΙ Ἰ ΜΩΟΥ ΒΕΝ ΟΥΣΩΟΥ- 5
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 ΑΓΤ ΝΑΣ Ἰ ΧΕ ΦΤ Ἰ ΠΙΜΑΚΑΡΙΣΜΟΣ ΟΥΟΖ ΑΓ-
 ΤΑΙΟΣ ΕΓΣΩ Ἰ ΜΟΣ ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤ ΕΝΤΑΣ
 ΑΣΤΗΙΓ ΠΕΣ ΩΝΒ ΤΗΡΓ ΝΘΟΚ ΖΩΚ Ω ΠΙΜΕΝΡΙΤ
 ἈΡΙ ΣΠΟΤΑΖΙΝ ΖΙΝΑ ΕΘΕΚΤ ΦΤ ΒΕΝ ΦΡΑΝ 10
 Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΟΥΟΖ Ἰ ΘΟΥ ΖΩΓ
 ̅̅̅̅. α. ΓΝΑΤ ΝΑΚ Ἰ ΖΑΝΜΗΩ Ἰ ΑΓΑΘΟΝ ΟΥΟΖ | ΓΝΑ
 ΕΡ ΔΙΑΚΩΝΙΝ Ἰ ΜΟΚ Ἰ ΒΗΤΟΥ ΟΥΟΖ ΕΩΠ
 ΑΚΩΑΝΤ Ἰ ΟΥΔΩΡΟΝ Ἰ ΘΟΚ ΕΧΕΝ ΦΡΑΝ Ἰ ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΦΤ ΔΕ ΕΓΕΤ ΝΑΚ ΕΒΟΛΒΕΝ 15
 ΠΙΔΩΡΟΝ ΜΗΧΑΗΛ ΔΕ ΕΓΕΤ ΤΑΙΟ ΝΑΚ ΑΚΩΑΝΤ
 Ἰ ΟΥΜΕΤΝΑΝΤ ΕΧΕΝ ΦΡΑΝ Ἰ ΦΤ Ἰ ΜΗΧΑΗΛ
 ΦΤ ΔΕ ΕΓΕ ΕΡ ΒΟΗΘΙΝ ΕΡΟΚ ΒΕΝ ΤΕΓΜΕΤΩΑΝΑ-
 ΖΩΗΓ ΒΕΝ ΤΕΓΜΕΤΟΥΡΟ Ἰ ΑΤ ΚΗΝ ΒΕΝ ΤΦΕ
 ΕΩΠ Ἰ ΘΟΚ ΑΚΩΑΝΩΠ Ἰ ΟΥΩΕΜΜΟ ΕΡΟΚ 20
 ΕΧΕΝ ΦΡΑΝ Ἰ ΦΤ Ἰ ΜΗΧΑΗΛ ΦΤ ΝΑΩΟΠΚ
 ̅̅̅̅. β. ΕΒΟΥΝ Ε ΝΕΝΑΓΛΗΟΥ Ἰ ΤΖΙΡΗΝΗ | ΑΚΩΑΝΤΣΟ
 Ἰ ΟΥΑΙ ΕΓΖΟΚΕΡ ΕΧΕΝ ΦΡΑΝ Ἰ ΦΤ Ἰ ΜΗΧΑΗΛ
 ΦΤ ΝΑΤΣΟΚ ΕΒΟΛΒΕΝ ΝΕΝΑΓΑΘΟΝ Ἰ ΤΕΓΜΕΤΟΥΡ-
 Ο ΕΩΠ Ἰ ΘΟΚ ΑΚΩΑΝΖΒΩΣ Ἰ ΟΥΑΙ ΕΓΒΗΩ 25
 ΕΧΕΝ ΦΡΑΝ Ἰ ΦΤ Ἰ ΜΗΧΑΗΛ ΦΤ ΝΑΤ ΖΙΩΤΚ
 Ἰ ΟΥΣΤΟΛΗ Ἰ ΟΥΩΟΥ ΒΕΝ ΝΙΦΗΟΥΓΙ ΟΥΟΖ ΑΚ-
 ΩΑΝΤ Ἰ ΟΥΑΦΟΤ Ἰ ΗΡΠ Ἰ ΟΥΑΙ ΕΧΕΝ ΦΡΑΝ

ἢ φτ ἢ μῆχανῆ φτ νατ νακ ἐβολῆεν πῆρπ
 ἢ τβω ἢ ἀλολι ἢ μῆι ἐτ κενινοῦτ ἔωωπ
 ἢμοντεκ ἡρπ τ ἢ οὐὰφοτ ἢ μωγ ρωχ
 ρολωσ ἢ φρητ ἢ πσαχι ἢ πῶς βεν πηγάρ-

ὁδ. α. γελιον | ρχω ἢμοσ χε φῆ ἐθ νατσε ὀηνοῦ 5
 ἢ οὐὰφοτ ἢ μωογ ρωχ βεν πα ραν χε ἢθωτεν
 να πῶς ἢνε ρτακὸ ἢχε περβεχε φτ ἐρετσοκ
 ἐβολῆεν τμοῦμι ἢ μωογ ἢτε πωνῆ φῆ ἐθ
 νηογ ἐβολῆεν πῆρονος ἐθ οὐαβ Δκωανχεμ-
 πωῖνι ἢ οὐαι ρχη βεν ογῶωνι ἔχεν φραν 10
 ἢ φτ ἢ μῆχανῆ φτ ναοῦωρπ νακ ἢ
 περαρτελос εῶρερχεμ πεκῶῖνι ρωκ βεν
 πεκνιῶτ ἢ ῶωνι ἐτε πῆρσογ ἢ πεκμοῦ πε

ὁδ. β. Δκωανρῶλ ῶα νῆ ἐτ χῆ βεν πῶτεκο |
 ἢτεκτ νομτ νωογ βεν πῶαι ἢ παρχηαρτε- 15
 λос μῆχανῆ φτ ναοῦωρπ νακ ἢ μῆχανῆ
 εῶρερναρμεκ ἐβολῆεν πῶτεκο ἢ ἀμεντ
 οὔορ ερε φτ ναχοс νακ χε ἀнок λιχεμт
 βεν πῶτεκο οὔορ ἀκὶ ῶαροι Δκωανκωт ἢ
 οὔεκκληсиὰ ἔχεν φραν ἢ φτ ἢ μῆχανῆ φτ 20
 να ер ρμοτ νακ ἢ οὔῆι ἢ ат μοῦнк ἢ χιχ
 βεν тфе Οὔορ ἀκῶανнаγ ἐ οὐαι еқoi ἢ ат
 хом εῶβε οὔῆикаρ ἢ сῶма οὔορ ἢτεκτματ

ὁε. α. βεν περφαβρι φτ ἢ μῆχανῆ | να ер φαβρι
 ἐрок ἐβολῆεν πῶωνι ἢ ἀμεντ Χε οὔει 25
 ссβηοῦт ναи ρινα ἢτοῦναι νωτεν πλῆν
 ὠοῦνιὰтоγ ἢ нинант χε ἢθωογ πε ἐтоγ-
 нанαι νωογ Παλιν χε πῖναι ῶογῶογ ἢμογ

ÈΧΕΝ ΠΙΣΤΗ ΟΥΟΣ ΤΑΓΡΑΠΗ ΖΩΠΣ ÈΒΟΛ ÈΧΕΝ
 ΟΥΜΗΩ Ì NOBÌ Ò NAMENPA† Ì CÑHOY CEMΠΩA
 ÌΤΕΝ ΕΡ ΔΓΩΝΙΖΕCΘΕ ΕΘΡΕΝ ÌΡΙ Ì ΟΥΝΑΙ ΗΕΝ
 ΠΑΩΡΟΝ Ì Φ† ΝΕΜ ΟΥΑΓΡΑΠΗ ΗΕΝ ΦΡΑΝ Ì
 Φ† Ì ΜΗΧΑΗΛ ΧΕ ΟΥΕΙ ΤΕΝÈΜΙ ΧΕ CEMΠΩA 5

ᾠΕ. Β. ΟΥΟΣ ΟΥΔΙΚΕΟΝ ΠΕ ΟΥΟΣ ςΗΕΝΤ È Ω† | Ì CHOY
 ΝΙΒΕΝ ΟΥΟΣ ς† Ì ΦΟΥΑΙ ΦΟΥΑΙ ΚΑΤΑ ΝΕϺ-
 ΒΗΟΥÌ ΟΥΟΣ ÌΤΕΝΖΙΤΟΤΕΝ ΗΕΝ ΤΑΓΡΑΠΗ Ì CHOY
 ΝΙΒΕΝ Ò NAMENPA† ΧΕ †NOY †ΑΓΡΑΠΗ ΟΥ
 ÈΒΟΛΗΕΝ Φ† ΠΕ ΧΕ ΤΑΓΡΑΠΗ †NOYΟΥΝΑΙ ΤΕ 10
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 ΤΕΝΜΑΥ ΕΥΑ ΑϺΩΠϺ ÈΡΟϺ ÌΤΟΥΜΕΤΑΝΟΙΑ
 ΟΥΟΣ ΑϺΧΩ ÈΒΟΛ ÌΤΟΥΠΑΡΑΒΑCΙC ΗΕΝ ΝΕΝΤΩΒΖ
 Ì ΜΗΧΑΗΛ ΝΕΜ ΟΥΑΓΡΑΠΗ ΟΥΝ ΑϺΑΙC ΝΕΜ
 ΠΙΘΜΗÌ ΑΒΕΛ ΑϺΩΠ ÈΡΟϺ ÌΤΕϺΘΥCΙΑ ΖΙΤΕΝ 15

ᾠΕ. Α. ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ | ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ
 ÈΝΩΧ ΑϺΟΥΘΟΒΕϺ ÈΩΤΕΜΘΡΕϺΝΑΥ È ΦΜΟΥ ΗΕΝ
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ
 ΝΩÈ ΑϺΘΑΜΙΔ ΝΑϺ Ì ΟΥΚΥΒΩΤΟC ΟΥΟΣ ΑϺΝΑΖ-
 ΜΕϺ ΝΕΜ ΠΕϺΗÌ ΤΗΡϺ ΗΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ 20
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 ÌΤΕϺΔΙΔΘΗΚΗ ΝΕΜΑϺ ΟΥΟΣ ΑϺ† Ì ÌCΑΑΚ ΝΑϺ
 ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ
 ΝΕΜ ÌCΑΑΚ Ì ΨΟΡΠ Ì ΠΕϺΩΩΤ ΟΥΟΣ ΑϺ† Ì

ᾠΕ. Β. ΟΥÈCΩΟΥ Ì ΤΕϺΩΕΒΙΩ | ΟΥΝΑΙ ΟΥΝ ΑϺΑΙϺ ΝΕΜ 25
 ÌΑΚΩΒ ΑϺ† ΝΑϺ Ì ΟΥΧΑΡΙC ÌΠΕΜΘΟ Ì ΗCΑΥ
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 ΟΥΝ ΑϺΑΙϺ ÌΧΕ Φ† ΝΕΜ ΙΩCΗϺ ΑϺΝΑΖΜΕϺ

- Ì ΤΟΤΟΥ Ì ΝΕΨΝΗΟΥ Ì ΝΕΜ ΤΡΕΜΝΧΗΜΙ ΖΙΤΕΝ
 ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΧΕ
 Φ† ΝΕΜ ΜΩΥΣΗΣ ΠΑΡΧΗΠΡΟΦΗΤΗΣ ΑΓΜΑΖΩ Ì
 ΖΜΟΤ ÈΖΟΤΕ ΡΩΜΙ ΝΙΒΕΝ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΧΕ Φ† ΝΕΜ ΗΣΟΥ 5
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 57. Α. Ì ΖΟΥΟ È ΟΥÈΖΟΥ | ΩΑΤ ΕΨΒΟΛΒΕΛ Ì ΝΕΨΧΑΧΙ
 ΤΗΡΟΥ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ
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 Ì ΟΥΡΟ ÈΧΕΝ ΠΕΨΛΑΟΣ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì
 ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ Ì ΧΕ Φ† ΝΕΜ ΣΟΛΟ-
 ΜΩΝ ΑΨΖΟΝΖΕΝ ΝΑΨ ΕΘΡΕΨΩΤ Ì ΟΥΗ Ì
 ΠΒΣ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ
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 ΟΥΟΖ ΑΨ† ΝΑΨ Ì ΚΕ ΙΕ Ì ΡΟΜΠΙ Ì ΖΜΟΤ ÈΧΕΝ
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 58. Β. ΟΥΝ ΑΓΑΙΪ Ì ΧΕ Φ† ΝΕΜ ΠΡΕΝΟΣ ΤΗΡΩ Ì ΑΔΑΜ
 ΑΨ ΕΡ ΖΟΥÒ ΖΜΟΤ ÈΧΩΟΥ Ì ΧΕ ΠΕΝΝΟΥ† ΑΨΡΕΚ
 ΤΦΕ ΑΨ Ì ΠΕΨΤ ΖΙΧΕΝ ΠΚΑΖΙ È ΑΨΒΙ ΣΑΡΞ 20
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 Ì ΜΙΝ Ì ΜΟΥ Ì ΣΩ† ÈΖΡΗ Ì ΧΩΝ ΩΑΤ ΕΨΤΟΥΧΟΝ
 ÈΒΟΛΒΕΝ ΑΜΕΝ† ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ
 È ΑΨΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ÈΒΟΛ ΟΥΝΑΙ ΟΥΝ ΑΓΑΙΪ
 Ì ΧΕ Φ† ΝΕΜ ΝΕΝΙΟ† Ì ΑΠΟΣΤΟΛΟΣ ΑΨΣΟΤΠΟΥ 25
 59. Α. ÈΒΟΛΒΕΝ ΝΙΚΟΣΜΟΣ | ΤΗΡΩ ΑΨ† ΧΟΜ ΝΩΟΥ
 ΖΙΝΑ ΕΘΡΟΥΤΑΣΘ Ì ΝΑΙ ΤΗΡΟΥ È ΠΣΟΥΕΝ
 †ΜΕΘΗΗ ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ †ΝΟΥ

- ΔΕ Ω ΝΑ ΜΕΝΡΑ† ΖΗΠΠΕ ΑΝΕΜΙ ΧΕ ΦΟΥΩΩ
 ΤΗΡQ Μ Φ† QΩΟΠ ΉΕΝ ΠΙΝΑΙ ΝΕΜ †ΑΓΑΠΗ
 ΟΥΟZ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ QΟΙ
 ΝΑΝ Ν ΡΕQ†ΝΟΜ† ΝΕΜ ΡΕQΕΡ ΠΡΕCΒΕΥΪΝ ΉΑΤΕΝ
 Φ† ΜΑΡΕΝΘΟΧΙ ΖΩΝ ΟΥΝ ΉΕΝ ΠΙΧΙΝΚΩ† ΝCΑ 5
 ΠΙΝΑΙ ΝΕΜ †ΑΓΑΠΗ ΧΕ ΟΥΕΙ CCBHOYΤ ΧΕ ΠΙΝΑΙ
 ΒΙCΙ ΟΥΟZ †ΑΓΑΠΗ CCOΤΥΩΝ ΠΕΝ ΔC ΔΕ ΟΥΟZ
 ΟΗ. Β. ΠΕΝΝΟΥ† | ΟΥΟZ ΠΕΝCΩΤΗΡ ΙΗC ΠΧC ΠΙΝΑΗΤ
 ΩΩ ΕΒΟΛ ΕQΧΩ ΙΜΟC ΧΕ ΝΑΙ ΝΤΟΥΝΑΙ ΝΩΤΕΝ
 ΜΟΙ ΔΕ Μ Φ† ΖΙΝΑ ΝΤΟΥ† ΝΩΤΕΝ ΟΥΟZ ΉΕΝ 10
 ΠΩΙ ΕΤ ΤΕΤΕΝΩΙ ΙΜΟQ ΕΥΝΑΩΙ ΝΩΤΕΝ Ν
 ΉΗΤQ ΜΑΡΕΝΩΙ †ΝΟΥ ΉΕΝ ΟΥΩΙ Ε ΝΑΝΕ Q Μ
 ΦΟΟΥ ΉΕΝ ΠΩΙ Μ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ
 ΜΗΧΑΗΛ ΖΙΝΑ ΝΘΟQ ΖΩQ ΝΤΕQΩΙ ΝΑΝ Ν ΟΥΩΙ
 Ν ΔΓΑΘΟC ΉΕΝ ΘΜΕΤΟΥΡΟ Ν ΝΙΦΗΟΥΪ ΟΥΟZ 15
 ΜΑΡΕΝ ΕΡ ΩΑΙ ΉΕΝ ΟΥΩΑΙ Μ ΠΝΑΤΙΚΟΝ ΉΕΝ
 ΟΘ. Α. ΦΡΑΝ Μ ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ | ΖΙΝΑ ΝΤΕΝ
 ΕΡ ΩΑΙ ΝΕΜΑQ ΝΕΜ ΠCC ΟΥΝ ΉΕΝ ΠΩΑΙ ΕΘ
 ΜΗΝ ΕΒΟΛ ΩΑ ΕΝΕZ ΉΕΝ ΝΙΦΗΟΥΪ ΟΥΟZ ΝΤΕΝΧΩ
 ΝCΩΝ Ν ΖΩΒ ΝΙΒΕΝ ΝΤΕ† ΔΙΔΑΙΚΙΔ ΉΕΝ ΠΩΑΙ 20
 Μ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΖΙΝΑ
 ΝΤΕQ† ΖΙΩΤΕΝ Ν ΝΕΝCΚΕΥΟC Μ ΦΟΥΩΙΝΙ ΟΥΟZ
 ΜΑΡΕΝ † ΩΟΥ Μ Φ† Μ ΦΟΟΥ ΝΕΜ ΠΙΝΙΩ† Ν
 ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ ΠΕQΩΑΙ
 ΕΘ ΟΥΑΒ ΖΙΝΑ ΝΤΕQ † ΩΟΥ ΝΑΝ ΖΩQ ΉΕΝ 25
 ΟΘ. Β. ΠΙΝΙΩ† Ν ΩΑΙΕ ΕΤ ΧΗΚ ΕΒΟΛ | ΟΥΟZ ΜΑΡΕΝΦΟZ
 ΙΜΟΝ Ε ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΉΕΝ ΠΕQΩΑΙ
 ΕΘ ΟΥΑΒ ΕΡΕ ΝΕΝCΑΡZ ΤΟΥΒΗΟΥΤ ΉΕΝ ΟΥΜΩΟΥ

- εϕ οϕαβ οϕοϑ τενσελσωλ βεν βανζεβσω
 εϕσαιωοϕ ερε νενχιχ μεϑ η χαλ η σοι η
 οϕι ενχω ημοϑ κε ω παρχων η νιφνογι
 παρχηαγγελοϑ Τωβϑ η φτ ερεϕ ερ ϑμοτ
 ναν η οϕρε ε πρωι νεν οϕεβσω οϕοϑ 5
 †ϑο ε φτ εχων ερεϕ χω ναν εβολ ω
 παρχηαγγελοϑ εθ οϕαβ μηχανη ωληη ε φτ
 π. α. εχων ω | παρχηαγγελοϑ εθ οϕαβ ϑινα η
 τεϕ ερ ϑμοτ ναν η οϕιρηνη ε βοϕν ε
 νενερνοϕ κε ηθοκ πε τενϑιρηνη κε κωοϕη 10
 ω πενπροστατηϑ κε ανον οϕκαϑι νεν οϕωμι
 νεν οϕκερμι Πλην φτ οϕνανη η ρεϕχω
 ναν εβολ κε οϕει αν ερ νοβι ϑτομι ηθοκ
 εορεκτωβϑ εχων η φτ ϑινα ητεϕχω ναν
 εβολ βεν πχιν τενωϕ οϕβηκ φωκ ηθοκ εορεκ 15
 †ϑο ε φτ εχων ερε ϕχω ναν εβολ ω
 π. β. μηχανη παρχηαγγελοϑ εθ οϕαβ | ανον
 τενωωϑτ οϕοϑ ηθοκ κ†ϑο η φτ πενοϕρο
 εχων ανον τενσωοϕν η φαι τα φμη ω
 παρχηαγγελοϑ μηχανη ηθοκ πε παϑωρ η 20
 ομετνανη η φτ πινανη τεκ ερ ερ πρεϑβεϕιν
 εχων τηρεν η πεμθο η φτ φιωτ η νιμετ-
 ωενϑητ ετ ϑμαροϕτ βεν ϑωβ νιβεν ωα ενεϑ
 ϑινα ητεϕχα νεν νοβι τηροϕ ναν εβολ ηη
 ετ αναιτοϕ βεν οϕεμι νεν βεν μετ ατ εμι 25
 ιε βεν πενοϕωϕ ιτε βεν πενοϕωϕ αν. Οϕοϑ
 πλ. α. ητεϕ† ναν η πιμωιτ ϑινα ητενχω | νων
 η ναφαϑοϕ οϕοϑ ητενδοϑι ε νατϑη οϕοϑ

- ἡΤΕΡΑΤΑΖΟΝ ΝΑQ ἔΝΟΙ ἢ ΔΤ ΘΩΛΕΒ ἢ ΠΕΜΘΟ
 ἢ ΝΕQΧΙΧ ΧΕ ἢΘΟΚ ΠΕ ΕΤ QΙΡΩΟQΩ ἡΑΡΟΝ ὦ
 ΠΙΝΙΩ† ἢ ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΠΑΡΧΗCΤΡΑΤΥΡΟQC ἡΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟQἰ ΦΗ
 ΕΤ † ὦΟQ ἢ ΟQΟΝ ΝΙΒΕΝ ΕΤ ΕΡ ΩΑΙ ἢ ΠΕQΡΑΝ 5
 ΕΘ ΟΥΑΒ ἡΕΝ ΜΑΙ ΝΙΒΕΝ ΤΑΦΜΗΙ ὦ ΝΑΜΕΝ-
 ΡΑ† ΑΙQΙ ΤΟΤ Ε ΟQΝΙΩ† ἢ ΑΡΧΗ CΑ ΠΩΩΙ
 ἡΤΑΧΟΜ ΟQΟC ΔΙΚΩ† ἢCΑ ΟQΝΙΩ† ἢ ΠΕΛΑΓΟC
- ΠΛ. Β. ΕQΟQΗΟQ ΕΜΑΩΩ ἢ †ΧΕΜΧΟΜ ΑΝ | Ε ΕΡ ΧΙΝΙΟΡ
 ἢΜΟC ΧΕ ΟQΕΙ ΔΙΧΟC ἡΕΝ †ΑΡΧΗ ἢ ΠΙΕΓΚΩ-ΙΟ
 ΜΙΟΝ ΧΕ ΤΑ ΚΥΒΩΤΟC ΟQΚΟQΧΙ ΟQΟC ΤΑ
 ἡΕΒΩΩΤ CΘΕΒΙΗΟQΤ ἢ †ΕΜΙ ἢ ΝΗΒΙ ΑΝ ΟQΟC
 ΠΙΝΟQΝ ἡΟCΙ ΕΜΑΩΩ ΕΤΕ ΦΟQΩCΘΕΝ ἢ ΠΑΙ
 ΕΓΚΩΜΙΟΝ ΠΕ ΦΗ Ε †ΤΑΙΔ ἢ ἡΗΤQ Μ ΠΙΝΙΩ†
 ἢ ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΑΝΟΚ ΔΕ 15
 ††QΟ ΕΡΩΤΕΝ ὦ ΝΑCΗΗΟQ QΙΝΑ ἡΤΕΤΕ†-
 ΤΟΤΕΝ ΝΕΜΗΙ QΙΝΑ ἡΤΑΝΟQΕΜ ΕΒΟΛἡΕΝ ΘΜΗ†
 ἢ ΠΑΙ ΝΙΩ† ἢ ΝΟQΝ ΕΤΕ ἢΜΟΝ ΑQΡΗΧQ ἡΤΑQ
- ΠΕ. Α. ΟQΟC ΝΤΕΝἰ Ε ΠΙΧΡΟ ἡΕΝ | ΟQQΙΡΗΝΗ ΧΕ ΑΙQΙΤΟΤ
 Ε CΑΧΙ ΝΕΜΩΤΕΝ ἢ ΝΕΝΩΟQ ΝΕΜ ΝΕΝΤΑΙΔ 20
 ΕQΤΟΜΙ ΟQΟC ΕQΕΡ ΩΑQ Ε ΦΗ ΕΤ ΕΝ ΕΡ ΩΑΙ
 ΝΑQ ἢ ΦΟΟQ ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΠΛΗΝ
 ΟQΛΑC ἢ CΑΡQ ΠΕ ΠΑ ΛΑC ΟQΟC ΟQCΑΡQ ἢ
 ὦQΙ ΠΕ ΤΑ CΑΡQ ΟQΟC ἢ †ΧΕΜΧΟΜ ΑΝ Ε ΧΩ
 ἢ ἢΩΙ ἢ ΠΕQΩΟQ Ε ΠΧΩΚ ἢ ΘΜΕΤΝΙΩ† ἢ 25
 ΤΕQΔΑQIC ΜΘΟΚ ΠΕΤΕ ΦΩΙ ΝΕΜ Φ† ὦ ΜΗΧΑΗΛ
 ΦΡΑΩΙ ἢ ΠΑ QΗΤ ὦ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ
 ΠCΟΛCΕΛ ἢ ΠΑ ΛΑC ΜΗΧΑΗΛ ΠCΑΧΙ ἢ ΡΩΙ

πβ. β. πσωϋτεν ἢ πα ρητ | ωα φ† Λω ἢ ταπρο
 ἱε αω ἢ λας ἱε αω ἢ ἔητ ερμερ ἢ ἀρετη
 ἔ ογονωχομ ἰμορ ἔ χω ἢ πωι ἢ πεκλζιωμα
 ἱε ρναφορ ἔ πωι ἢ τεκμετνιω† nem πῶογ
 ἔτ λ φ† σελσολκ ἢ ἔητκ Ναι τηροϋ ἔται- 5
 χοτοϋ ὦ παρχων ἢ ὁμετογρο ἢ νιφνογι
 εγερωαγ ἢ πωογ ἢ τεκμετνιω† αλλα χω
 νηι ἐβολ ὦ πα βς μηχανη ξε ἀνοκ ογρεφερ-
 νοβι ογορ †χωσεβ ἐμαωω ἔεν ναρβνογι Ἀνοκ
 ††ζδ ἐροκ ὦ μηχανη πιρε††τοτ† ωωπ ἐροκ 10

πγ. α. ἢ ταθϋσιὰ | ἔτοι ἢ κοϋχι θαι ετ ασραω ρινα
 ἢτατηις ναικ ἔεν πεκωαι ἐθ ογав ἢπ ер
 снаγρ ἰμοκ αν ἔ σωτεμ ἔ πεκβωκ εῶβε ξε
 ρχωσεβ ἢξε παλωρον Αλλα ωωπ ἐροκ ἢ τα
 σπογαν ἢ φρη† ἢθα †τεβι сноу† ξε οϋει 15
 †ἐμι ξε ἢθοκ ογнант ἢρερωενρηт εῶβε φαι
 αικω† ἢ σωκ εῶβε ξε ἰμον тηι ἢ κε ρεφερ-
 пресвеγiн ἔατεν φ† ἐβηλ ἐροκ ὦ παρχη-
 аггелос μηχανη Ακωανερ πῆθ νανε ρ nemni

πδ. β. ἢτεκ ωωπ ἐροκ ἢ πα κοϋχι ἢ ταιδ | καν 20
 ιςξε ρχωσεβ Ἀνοκ δε †на ер нѹмфiн менен-
 са ναι εῶριni ναικ ἢ ογταιδ ἐβολἔεν ρωι
 ἢ ρεφερνοβι nem πα λας ἔт χωσεβ nem πα
 ρηт ἢ сноγ niβен ἢ νιῆρσοϋ τηροϋ ἢτε πα
 ωνἢ ἢта πιστεγiн ἔεν φαι тафмнi ξε αiωαν- 25
 ер πωωω ἢ πεκραν ἢтаωтем ер περμεγi ἢ
 сноγ niβен ἔен πα ρηт ὦ παρχηαггелос ἢ
 νιῆρσοϋ τηροϋ ἢτε πα ωνἢ εiεωωпи ἢ ат

ἴΤΕΝ ΕΡ ΩΦΗΡ ἢ ἌΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ
 ἢ ΦΗ ἘΤΕ ἸΜΟΝ ΟΥΛΙ ΤΩΝΓ ΉΕΝ ΝΙΜΙΣΙ ἸΤΕ
 π̄. β. ΝΙΖΙΔΜΙ | ἘΝΛΑΓ ἘΖΟΤ ἘΡΟΓ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΝΣ
 ΠΙΠΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΣ ἢ ΜΑΡΤΥΡΟΣ
 ΕΘ ΟΥΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5
 ΝΙ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΙ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ
 ΝΗ ἘΤ ΑΥΟΓΑΖΟΥ ἸΝΣΑ ΠΙΠΑΤΩΕΛΕΤ ἢ ΜΗ
 ΠΕΝΘΣ ἸΗΣ ΠΧΣ ΠΕΝ ΩΝΗ ΝΕΜ ΠΙΓ ἢ ἌΛΟΥ ἢ
 ἈΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΓ ἸΤΕ ΝΙΛΓΙΟΣ ἢ 10
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΥΡΟΦΩΡΟΣ ἘΘ ΟΥΑΒ ΝΛΙ
 π̄. α. ἘΤ ΟΖΙ ἘΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΡΟ-
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἸΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ
 ΕΡΟΓ ἢ ΠΙἘΖΟΟΥ ΝΕΜ ΠΙἘΧΩΡΖ ΕΘΡΕΓ ΕΡ ΟΥΝΛΙ
 ΖΛ ΠΕΓΛΛΟΣ ἸΘΟΓ ΠΕΝ ΘΣ ΟΥΟΣ ΠΕΝΝΟΥ† ἸΗΣ 15
 ΠΧΣ ΦΛΙ ἘΤΕ ἘΒΟΛΖΙ ΤΟΤΓ ἘΡΕ ΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ΤΑΙΔ ΝΙΒΕΝ ΝΕΜ ΠΡΟΣΚΥΝΗΣΙΣ ΝΙΒΕΝ ΝΕΜ ΣΙΝΟΥ-
 ΩΩΤ ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΓ ΝΕΜ
 ΠΙΠ̄Λ ἘΘ ΟΥΑΒ ἢ ΡΕΓΤΑΝΒΟ ΟΥΟΣ ἢ ΟΜΟΟΥΣΙΟΣ
 ΝΕΜΑΓ †ΗΟΥ ΝΕΜ ἢ ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΩΑ ἘΝΕΖ 20
 ἸΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.

πζ. β. Ο λογος ἵτε πιπατριαρχης ἐθ ογав ογοz
πιархнѣпискоπος ἵτε αντιοχιὰ авва σεγнρος
ἐ αqταογὸq δε εqоγωνz ἐβολ ἡ ниметωαν-
zоnq ἵτε φ† аqсахи δε он εθве тпароусiа

πн. α. ἡ πιархнаггелос ἐθ ογав миханλ | нем теq- 5
метмай ρωми ἡ φρη† ἐтаqсотоу ἡμωоу ἐ
нихорхс ἵτε παιδiαβολос Ё аqтаоу ἐ zанкоуxi
δε он εθве †агiа ἡ кγριαкн ἐθ ογав εθве xε
λ πωи ἡ πιархнаггелос ἐθ ογав миханλ ер
апантан hен †ромпи етеммау ἐ †агiа ἡ 10
кγριαкн Аqсахи δε он εθве μαtεос πιπρα-
гmateуtнс нем теqсzиmи нем neqωhpi ἡ
пирн† етаунаz† ἐ φ† зитен ни†zo ἵτε
пиархнаггелос ἐθ ογав миханλ етаqтаоуὸ

πп. β. δε ἡ παι διαλογос δε ἡ соу iв | ἡ πiαβοt 15
λθωρ ере пимнω тнrq θоунт ἐ
птопос ἡ πιархнаггелос ἐθ
ογав миханλ еуер ωи
наq ἡ hнтq hен оузи-
рhнн ἵτε φ† 20
ΔМНН.

†сωтем ἐ πι ψαλμωdос ἐθ ογав zаγiа еq
ер сγmmениn нан ἡ nθωоу† ἐhоуn ἡ παι ωи
ἡ φооу еqωω ἐβολ еqсω ἡmос xε παггелос

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον νιβεν ἐτ ἐρ
 πῶ. α. ζοτ ἡα τερχη | οὔοζ ϣηναζμοῦ παῖ πῶι
 οὔν ἢ φοοῦ ὦ να μενρατ οἱ ἢ β ἢ πῶι
 ἢ παρχηαγγελος ἐθ οὔαβ μιχαηλ νεν πῶι
 ἢ τκυριακη ἐθ οὔαβ ταναστασις ἢ πενσωτηρ 5
 ἰς ζηππε τῆαυ ἐ οὔνιωτ ἢ χαμη εςωωπ
 ἢμον ζλι ἢ ἑνοῦ πῶωτ ἢμον ἐ πτηρῳ ἀλλὰ
 τετενσεβτωτ τηροῦ ἐωωπ ἐρωτεν ἢ πсахи
 ἢτε τсβω ἰτε анон ἢ ἐт сахи ἰτε ἢεωτεν нн
 ἐт сωтем Оуоζ παντωс ἢτε πсахи ἐтеммау 10
 хок ἐβολ ἐхων хе оὔαι мен аqер р ке оὔαι
 πῶ. β. δε | аqер з ке оὔαι де аqер л Тетенсωоῦн
 гар хе ϣоῦноῦ ἢмон аη ἢхе пиреѳт вехе
 ἢ мнн пен ѿс іhc пхс пωһри ἢ фт ἐт онѣ
 ϣхω ἢмос гар хен пeqрwῳ ἐθ мез ἢ ѿнѣ 15
 нен мeѳмнн нивен хе пима ете оῦон β іе ҃
 ер сῶнагесѳе ἢмау хен паран τхн ἢмау
 хен тоῦмнѳ зоcон еῳωоп неман ἢхе пен-
 ноῦт маpенωωп ерон ἢ псахи ἢ ппpофн-
 тнс оῦоζ пиреqер ψαλнн αλγια еῳхω ἢмос 20
 хе сpωῳт оῦоζ ари еми хе анок пе фт еіе-
 ѳи ехен ниеѳнос еіеѳи | ехен пкази тһрῳ
 Тетенсωоῦн на менраτ хе пῶи ἢ пен
 оὔхαι пе φοοῦ ете ѳаи те τὰγiα ἢ кγριακη
 ἐθ οὔαβ ἐт сѳе пе ἢтензωс оῦоζ ἢтен- 25
 cмоῦ оῦоζ ἢтенѳ ѿоῦ ἢ πῶс ἢ ωорп хе
 ере ѿоῦ нивен ер пpeπи наq ἢ чоῦ нивен
 ѳа енез ἢте ніенез тһроῦ аμнн мененсωс

- μαρεντασθον ἡτενσαχι ἔ πταιὸ ἡ μιχανῆλ
 πινηῶ† ἡ ἀρχηαγγελος ἔθ οὔαβ σῶτεμ γαρ
 ἔροq ἔεν πιεγαγγελιον ἔθ οὔαβ κατὰ ματῶει
 ψ. β. xε πιαρχηαγγελος ἡτε πῶς πεχαq ἡ νιζιὸμι |
 xε ἡπ ἐρ ἐρ 20† ἡθῶτεν †ἐμι γαρ ἀνοκ xε 5
 ἀρετενκῶ† ἡσα νιμ ἡς φη ἔταγ ἐρ σταγρω-
 νιν ἡμοq qχη ἡ παι μα ἀν ἀλλὰ ἀqτωνq
 κατὰ φρη† ἔταqχοc ἡ νεqμαῶητης Πεqῖνι
 πεχαq ἐqὸνι ἡ οὔσετεβρηx οὔο2 τεqzeβcω
 εcογῶω ἡ φρη† ἡ οὔχιων ἔτε φαι πε πιαρ- 10
 χηαγγελος ἔθ οὔαβ μιχανῆλ πιαρχηστρατηqος
 ἡτε τχομ ἡ νιφνογὶ †τεν ἐρ ωαι οὔν ἡ φοογ
 ὦ να μενρα† xε qḗεν τενηη† †νογ ἡxε
 qā. α. πῶς νემ πχωρος τηρq ἡτε νιαγγελος | ἐq ἐρ
 ωαι νεμαν ἔεν πωαι ἡ πιαρχηαγγελος ἔθ 15
 οὔαβ μιχανῆλ Μιχανῆλ γαρ π ἐτ †20 ἔ πῶς
 ḗα πρενος ἡ νιρωμι ἡ ναγ νιβεν πῶς 2ωq
 π ἐτ xω νωογ ἐβολ ἡ νογνοβι Νιμ γαρ ἔεν
 νη ἔθ οὔαβ τηρογ ἔτε ἡπε πιαρχηαγγελος
 ωωπι νεμαq ἡτεqνα2μογ ἐβολḗεν ἡογθ- 20
 λγψic τηρογ Νιμ οἡ ἔεν νιμαρτγρος τηρογ
 ἔτε ἡπε πιαρχηαγγελος μιχανῆλ †χομ ναq
 2ιτεν πιογ2cα2νι ἡτε πῶς ωαν τεqβι ἡ
 qā. β. πιχλομ Ιcxe τετεν οὔωω ἐμι | ὦ ναμενρα†
 xε πιαρχηαγγελος μιχανῆλ ωοπ νემ ρωμι 25
 νιβεν εῶνα† ἡ πογοι ἔ φ† ἔεν πογ2ητ τηρq
 οὔο2 qτωβ2 ἡ πῶς ḗαρωογ εῶρεqωωπι νωογ
 ἡ βοηῶος Cωτεμ ἡταμῶτεν ἔ ται νιῶ† ἡ

- ψφηρι ἐτασῶπι ζιτεν τχομ ἢ φ† nem πι-
 αρχηαγγελος ἐθ ογав μιχαηλ ἐβολζιτεν neq-
 †ζο nαι ἐταγταμον ἐρωογ ζιτεν ζανρωμι
 ἢ ψογναζ† ἐρωογ Με ογον ογρωμι δε ἢ .
 πραγματευτης ἐ πεqpan ἢ ψοpπ κετсων 5
 q̄b. a. ἐ ογρεμ†χωpa πε ἵτε | †εντικη ογοζ ne
 ογpamaò ἐμαῶ πε ἐ ογον ἵταq ἵμαγ ἢ
 ογνιῶ† ἢ πραγματιὰ ογοζ naqсωογn ἢ φ†
 an πε Αλλα ne ογζελληνος πε eqψemῶι ἢ
 πιpη φαι δε ογn eqῶop ἕen τεqμετεθνος 10
 ογοζ nape φ† ογῶῶ ἐ τογχοq πε Αсῶπι
 δε ἢ ογсop aqtaλo ἵτεqπραγματιὰ ἐ ογχοι
 aqζωλ ἐ ογπολιс ἕen τχωpa ἢ φιλιппοιс
 ἐ песpan πε kaλωνιὰ θαι τε naγῶemῶι ἢ
 φ† ἢ ἕηтс tonῶ πε Eтаqζωλ δε ἐβογn 15
 q̄b. b. ἐpoc | ἢ coγ āī(sic) ἢ πιλβοt aθωp eqῶop
 δε ἕen †πολιс eq† ἵτεqπραγματιὰ aqφoζ
 ἢ coγ īā ἢ παι λβοt ἢ ογωt aθωp M φnaγ
 δε ἢ mepi ἢ πιèζooγ etemmaγ aqcinι ἢ πι-
 toпoc ἵτε пapxhαγγελoc μιχαηλ aqnaγ 20
 ἐpoγ eycteφaнoγ ἵmoγ ἕen ζanφaнoc nem
 ζanβhλλoн aq ep ψφηρι ἐμαῶ ογοζ aqzeμci
 ἕen пiмa etemmaγ kaтa oγoικoнoμiὰ ἵτε
 φ† ἐ naγ ἐ пxωк ἢ пiзωb Eта poγzi δε
 ῶπι aqnaγ ἐ пимῶ τηpq ἐтаγῶωoγ† ἐ 25
 q̄b. a. пiмa etemmaγ ayipι ἢ пилγxникoн | eyxω
 ἢ ζanзγμнoc eyзoлx Πipωμι δε aq ep ψφηρι
 ογοζ ζιτεн пiзoγo ἵτε †ψφηρι aqenкoт ζipen

φρο ἢ πιτοπος ἔεν πιῆχωρζον ἅ νικληρικος
 nem νιφιλονομος θωογ† εγίρι ἢ πορθινον
 Πιρωμι δε αq ep ωφηρι ἔμαωω ἔχεν νη ἔτ
 εqσωτεμ ἔρωογ ἔτ ἅ τοογὶ δε ωωπι ἅ πι-
 ρωμι ἔτεμμαγ † ἢ πεqογοι ἔ ρωμι β ἢ 5
 χρηστιᾶνος εγωωπ ἔεν †πολις ἔτεμμαγ αq-
 †ζο ἔρωογ εqσω ἡμος Χε να cηνογ ογ πε
 q̄r̄. b. τ ωωπ | ἱε ογ πε πιθωω ἔτ ωωπ ἔεν ται
 πολις ἢ φοογ Πεχε πιρωμι ναq xε ἢ φοογ
 coγ ιβ ἢ λθωρ πε ἢ ep ωαι ἢ παρχηαρρελος 10
 ἔθ ογав μιxηλ xε ἡθοq ἔτ †ζο ἢ πῶς ἔζ-
 ρηι ἔχων εθρε qxω ναn ἔβολ ἢ nen nobi ογοz
 ἡτεqτογxον ἔβολza π ἔτ ζωογ νιβεν Πι-
 πραγματεγτης πεχαq νωογ xε αqθων φη
 ἔτεμμαγ ἡταcασι νεμαq ζω ογοz ἡτα†ζο 15
 ἔροq ἡτεqτογχοι ἔβολ za π ep ζωογ νιβεν
 Ay ep ογὼ πεxωογ ναq xε ἡμον ωxom
 q̄d̄. a. ἡμοκ ἔ ναγ ἔροq †νογ ωa τεκωωπι | ἢ
 τελιος αλλα ἔωωπ ἡτεκωωπι ἢ χρηστιᾶνος
 ἡτεκ†ζο ἔροq ογ μονον πιβωκ ἡμαγatq 20
 αλλα xηαναγ on ἔ πεq ὅς ἡτεκ ep ωφηρι
 ἔ πεqωογ ογοz qηαναzμεκ ἔβολ za π ep
 ζωογ νιβεν Πιπραγματεγης δε πεχαq νωογ
 xε ναcηνογ ††ζο ἔρωτεν ἂνιτ νεμωτεν
 ἡτοογὶ ἡταωωπι ἢ χρηστιᾶνος ογοz †να† 25
 νωτεν κοτ νομисμα ἔ φογαι Eπi αη ἅ πα
 ζηт piki ἡca πετενωεμωι тона Μιρωμι δε
 q̄d̄. b. πεxωογ ναq | xε xηαωωωπι αν ἢ πενηρ†

- ὡΑ ἵΤΕ ΠΕΝΙΩΤ ἵ ΕΠΙΣΚΟΠΟΣ ὡΛΗΛ ἔΣΩΚ
 ἵΤΕϚ ΕΡ ἈΓΙΑΖΙΝ ἵΜΟΚ ἵΤΕϚ† ὡΜC ΝΑΚ ἕΕΝ
 ΦΡΑΝ ἵ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝᾶ ἔΘ ΟΥΑΒ
 ΟΥΟZ ἵΤΕΚΩΩΠΙ ἵ ΧΡΗCΤΙΑΝΟC ΠΛΗΝ ὡΟΥ ἵ
 ΖΗΤ ὡΑΤΕ ΠΕΝΙΩΤ ἵ ΕΠΙΣΚΟΠΟC CΡΩϚΤ ΤΕΝ- 5
 ΝΑΟΛΚ ὡΑΡΟϚ ἵΤΕϚΑΙΚ ἵ ΠΕΝΡΗ† ἵΘΟϚ ΔΕ
 ΑϚΙΡΙ ΚΑΤΑ ΦΡΗ† ἔΤΑΥΧΟC ΝΑϚ ΑϚῶΟΥ ἵ ἕΗΤ
 ἵ ΠΙΞΟΥϚ ἔΤΕΜΜΑϚ ΠΕϚΡΑC† ΔΕ ΑϚΙ ὡΑ
 ΡΩΟΥ ΠΕΧΑϚ ΝΩΟΥ ΧΕ ΝΑ CΗΗΟΥ ἔΘ ΝΑΝΕϚ
 Ϛῒ. Α. ὡΟΠΤ ἔΡΩΤΕΝ ΖΙΝΑ ἵΤΕ Φ† | ἔΤ ΑΡΕΤΕΝ ΧΟC 10
 ΝΩΤΕΝ ΕΘΒΗΤϚ † ΝΩΤΕΝ ἵ ΠΕΤΕΝ ΒΕΧΕ ΠΙ-
 ΡΩΜΙ Β ἵ ΠΙCΤΟC ἔΤΕΜΜΑϚ ΔΥΕΝϚ ὡΑ ΠΙΞΠΙC-
 ΚΟΠΟC ΑΥΤΑΜΟϚ ἔ ΖΩΒ ΝΙΒΕΝ ἔΤΑΥΩΩΠΙ ΠΙΞ-
 ΠΙCΚΟΠΟC ΔΕ ΠΕΧΑϚ ἵ ΠΙΡΩΜΙ ἵ ΠΡΑΓΜΑΤΕΥΤΗC
 ΧΕ ἵΘΟΚ ΟΥ ἔΒΟΛἕΕΝ Δῶ ἵ ΧΩΡΑ ΠΕΧΑϚ ΝΑϚ 15
 ΧΕ ἵΝΟΚ ΟΥ ἔΒΟΛἕΕΝ †ΧΩΡΑ ἵΤΕ †ΕΝΤΙΚΗ
 ΠΙΞΠΙCΚΟΠΟC ΔΕ ΠΕΧΑϚ ΝΑϚ ΧΕ ἵ ΠΕΚΖΗΤ ΘΗΤ
 ἔ ΕΡ ΧΡΗCΤΙΑΝΟC ΠΕΧΕ ΠΙΠΡΑΓΜΑΤΕΥΤΗC ΧΕ
 CΕ ΠΑ ΙΩΤ ΚΕ ΓΑΡ ΝΗ ἔΤ ΔΙΝΑϚ ἔΡΩΟΥ ΝΕΜ
 Ϛῒ. Β. ΝΗ ἔΤ ΔΙCΘΕΜΟΥ ἕΕΝ | ΤΑΙ ΠΟΛΙC ΑCΡΑΝΗ 20
 ΖΩ ΕΘΡΙΩΩΠΙ ἵ ΧΡΗCΤΙΑΝΟC ΠΕΧΕ ΠΙΞΠΙCΚΟΠΟC
 ΝΑϚ ΚΩΕΜΩΙ ἵ Δῶ ἵ ΝΟΥ† ΑϚ ΕΡ ΟΥῶ ΧΕ
 ΕΙΩΕΜΩΙ ἵ ΠΙΡΗ ΠΕΧΕ ΠΙΞΠΙCΚΟΠΟC ΝΑϚ ΧΕ
 ΑΡΕΩΔΑΝ ΠΙΡΗ ΖΩΤΠ ἵΤΕϚΖΩΛ ἕΕΝ ΠΙΚΑΖΙ ἵΤΕ
 ΟΥᾶΝΑΓΚΗ ΤΑΖΟΚ ΕΚΝΑΧΕΜϚ ἵΘΩΝ ἵΤΕϚ ΕΡ 25
 ΒΟΗΘΙΝ ἔΡΟΚ ΠΙΠΡΑΓΜΑΤΕΥΤΗC ΔΕ ΠΕΧΑϚ ΝΑϚ
 ΧΕ ΠΑ ΙΩΤ ΜΑΡΕ ΠΕΚΝΑΙ ΤΑΖΟΙ ἵΤΕΚ† ὡΜC
 ΝΗ ††ΖΟ ἔΡΟΚ ἈΡΙΤ ἵ ΧΡΗCΤΙΑΝΟC ἵ ΦΡΗ†

- ἢ νιρῶμι τηροῦ ἵτε ται βακι Πιῆπισκοπος
 ٢٧. α. δε πεχαρ ναρ χε ογον ογςζιμι | ἵτακ ιε
 ωηρι ἵθορ δε πεχαρ ναρ χε ογον ἵτηι ἵμαγ
 ἵ τα ςζιμι nem ναωηρι ἕεν τα πολισ Πεχε
 πιῆπισκοπος ναρ χε ἵςχε σε ἵε τεννα† ὠογ 5
 νακ αν †νογ μηπως ἵτεωτεμ πογζητ θωτ
 nemακ ἵχε τεκςζιμι nem νεκωηρι ἵτε ογ-
 σκανδαλον ωωπι ἕεν τετενμη† nem neten
 ἐρνογ ἵτεσφωρх ἐροκ ἵε ἵτεσ θρεκ ер ἀπο-
 ταζεσθε ἵ πιωεμωι nem πιωмс ἐτακβιτq 10
 Εῶβε χε †ωορπι ἵ παραβасις ἐτασωωπι ἐβολ-
 ٢٨. β. ζιτεν †ςζιμι αλλα | ἐωωπι ἵτεσθωτ ἵ ζηт
 nemακ ἵε λμωιni ἵτα ер θηноγ ἵ χρηстиλ-
 nos Πιπραγματεγτης δε ἐταρσωτεμ ἐ nai
 αqpaωι ἐμαωω τοτε αqβiςmoγ ἵ τοτq ἵ πιε- 15
 πiςκοπος ἐ αqι ἐβολ αqιpi ἵ περσoв† εῶρεq
 ωе ναρ ἐ τεqποлис Πιαιλβολος δε πιμαсте
 п εθ nane q niβen ἐταρῆmi χε à πιρωmi †
 ἵ περζηт ἐ φ† αqχοq ἐροq Acωωπι δε
 ἐταρφοz ἐ θμη† ἵ φιοm αqτογnos ογχιmωn 20
 еqнаωт ογοz αqθρε niζωimi βici ἐхен πιχοi
 ٢٩. α. ζωс δε παρα κε κογχι ἵςεωмс | ἵςемоγ
 ἵςχε ογον niβen ἐт ἕен πιχοi πιρωmi δε ἵ
 праγματεγτης αqωω ἐβολ еqхω ἵmос Xε
 παбс iнс пхс àpi βοηθiн ἐροι ἕен ται niω† 25
 ἵ αναγκη Oγoз †наз† ζιτεν πιniω† ἵ ωογ
 ἐт διναγ ἐροq ἕен πтопос ἵ παρχнаггелос
 ἐθ оγав миχαηλ χε †ноγ nem na πανι τηρq

- ἵΤΕΝΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ΩΑ ΠΙΣΟΥ ἡ ΠΕΝ-
 ΜΟΥ ΟΥΟΣ ΉΕΝ ΤΟΥΝΟΥ ἑΤΕΜΜΑΥ ἅ ΟΥΣΜΗ
 ΩΠΙ ΖΑΡΟΥ ΕΣΧΩ ἡΜΟΣ ΧΕ ἡΠ ΕΡ ΕΡ ΖΟΤ
 47. Β. ἡΜΟΝ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ ΝΑΩΠΙ | ἡΜΟΚ ΑΝ
 ΖΕΝ ΤΟΥΝΟΥ Α ΝΙΣΩΙΜΙ ΧΑ ΧΩΟΥ ἑΒΡΗΙ ΑΥΘ- 5
 ΝΟΝ ἅ ΠΙΧΟΙ ὀΖΙ ἑΡΑΤΩ ΟΥΟΣ ΑΦΜΩΙ ΉΕΝ
 ΟΥΣΩΟΥΤΕΝ ΉΕΝ ΠΙΟΥΛΖΣΑΖΝΙ ΔΕ ἡΤΕ ΦΤ
 ΑΦΜΟΝΙ ἑ ΤΕΡΠΟΛΙΣ ἡΠΕ ΖΛΙ ἡ Π ΕΤ ΖΩΟΥ
 ΩΠΙ ἡΜΟΥ ἑΤΑΦΖΩΛ ΔΕ ἑ ΠΕΦΗΙ ΑΦΡΑΩΙ
 ΉΕΝ ΟΥΝΙΩΤ ἡ ΡΑΩΙ ΟΥΟΣ ΑΦΧΩ ἡ ΝΕΦΡΩΜΙ 10
 ἡ ΤΩΦΗΡΙ ἑΤΑΣΩΠΙ ἡΜΟΥ ΉΕΝ ΠΙΧΟΙ ΝΕΜ
 ΝΗ ΕΤΑΥΩΠΙ ἡΜΟΥ ΤΗΡΟΥ ΉΕΝ ΤΠΟΛΙΣ ΚΑΛΩ-
 ΝΙΑ ΟΥΟΣ ΝΑΦ ΧΩ ἡΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ
 ΟΥΝΟΥΤ ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ἑΤΕΝΩΜΩΙ ἡΜΟΥ
 48. Α. ΑΛΛΑ | ΟΥΒΩΚ ΠΕ ἡΤΕ ΠΙΝΙΩΤ ἡ ΝΟΥΤ ἡΤΕ 15
 ΤΦΕ ΙΗΤ ΠΧΤ ΠΩΗΡΙ ἡ ΦΤ ἑΤ ΟΝΒ ΦΗ ἑΤΕΜ-
 ΜΑΥ ΠΕ ἡΘΟΥ ΠΕ ΦΤ ἡ ΠΙ ΕΠΤΗΡΩ ΦΗ ἑΤ ἅ
 ΖΩΒ ΝΙΒΕΝ ΩΠΙ ἑΒΟΛΖΙ ΤΟΤΩ ΟΥΟΣ ΑΦΧΩ
 ἑΡΩΟΥ ἡ ΠΤΑΙῸ ἡ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἑΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΦΝΙΩΤ ἡ ΩΗΡΙ ΑΦ ΕΡ ΩΦΗΡΙ ἑΜΑ- 20
 ΩΩ ΠΙΡΩΜΙ ΔΕ ΑΦΚΟΤΩ ἑ ΤΕΦΣΖΙΜΙ ΠΕΧΑΦ ΝΑΣ
 ΧΕ ἑΩΩΠ ΤΕΡΑΣΩΤΕΝ ἡ ΣΩΙ ΙΕ ΤΩΟΥΝΙ ΑΜΗ
 ΝΕΜΗΙ ἡΤΕΝΩΠΙ ἡ ΧΡΗΣΤΙΑΝΟΣ ἡΤΕΝ ΕΡ ΒΩΚ
 49. Β. ἡ ΠΧΤ ΟΥΟΣ ἡΤΕΝΩΤΕΝ ΕΡ ΖΗΤ Β | ἑ ΠΤΗΡΩ
 ἑΩΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ Τ ΕΡ ΑΝΑΓΚΑΖΙΝ 25
 ἡΜΟ ΑΝ ΙΣ Η ἡ ΩΟ ἡ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗΙ ΤΝΑΤ
 ΝΕ ΟΥΩΟ ἡ ΛΟΥΚΟΧΙ ἡΤΕΖΕΜΣΙ ΉΕΝ ΠΕ ΩΕΜΩΙ
 ἡΜΟΝ ἅΝΟΚ ΕΙΝΑΖΩΛ ἡΤΑΒΙ ἡ ΠΧΩ ἑΒΟΛ ἡΤΕ

να νοβι Πεχε τερςζιμι ναq xε καλωc πα bc
 ñ con ἀλθωc μωιτ νιβεν ἐτεκναζωλ ἐροq
 †νηοy ζω νεμακ ογοz πιμοy ἐτεκναμοy
 ñ hητq †ναμοy ñ hητq ζω Ογοz παι ρη†
 αy ep πογcοv† τηρq αyταλωοy αyι ἐ†βακι⁵

q̄θ. α. καλωνιὰ | εq ep ωφηρ ñ † τοτοy ñxε φ†
 Ογοz αyζωλ ωα πιρωμι β ñτε ωορπ αy ep
 αcπαζεcθe ñμωοy αyταμωοy xε ἐταyι è ep
 xρηcτιὰνοc Νη ἐτεμμαy δε αyβιτοy ωα
 πιἐπιcκοποc αyταμοq xε φαι πε πιρωμι¹⁰
 ἐταqι ñ πιcηοy è ep xρηcτιὰνοc zηππε ic
 φαι αqι nem τερςζιμι nem νεqωηρι eθροy-
 ωωπι ñ xρηcτιὰνοc Πιἐπιcκοποc δε αqραωι
hεν οyνιω† ñ ραωι ἐμαωω èθβε¹ πιxινταcθo

q̄θ. β. ñ οyψγχη ἐταyèνοy δε ωαροq | πεχαq νωοy¹⁵
 xε αν hεν οyμεθμη τετενοyωω èωωπι ñ
 xρηcτιὰνοc Αq ep οyω δε hεν οyθeβιð xε
hεν φοyωω ñ φ† πενιωτ nem πεκωληλ èθ
 οyαβ τοτε πιἐπιcκοποc αqθροy ep πcοv† ñ
 πιορδανηc hεν πτοποc ñ παρχηαγγελοc èθ²⁰
 οyαβ μιχαηλ Ογοz αq ep καθηκιν ñ πιρωμι
 nem τερςζιμι nem πεq δ ñ ωηρι nem ñοy-
 λλωοyι αq† ωmc νωοy è φραν ñ φιωτ nem
 πωηρι nem πιπn̄α èθ οyαβ φραν ñ πιπραγ-

p̄. α. ματεyτης | ñ ωορπ πε κετcων αqφονεq δε²⁵
 αqμοy† è πεqραν xε ματθeοc ογοz τερς-

¹ The Ms. has επβε.

ΝΕΝΤΩΒΖ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ΝΕΦ ΚΟΥΧΙ ἢ ΨΗΡΙ ΝΕΜ ΤΟΥΜΑΥ ἢ Π ΟΥΧΑ
 ΤΟΤΟΥ ΕΒΟΛ ΉΕΝ ΝΙ ΠΕΘΝΑΝΕΥ ΕΤΟΥΡΙ ΜΙΜΩΟΥ
 ἢ ΖΟΥΔ Ε ΠΙΣΗΟΥ ΕΦΟΝΉ ἢ ΧΕ ΠΟΥΙΩΤ ΠΙΔΙΑ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΦΔΕΜΩΝ ἢ Π ΕΦΩΦΑΙ ΕΡΟΥ 5
 ΕΦΝΑΥ Ε ΝΙΠΕΘΝΑΝΕΥ ΕΤΟΥΡΙ ΜΙΜΩΟΥ ἢ ΧΕ
 ΝΑΙ ΑΓΙΟΣ ΑΛΛΑ ΑΦΤΟΥΝΟΣ [ΝΙΛΑΟΣ] ἢ ΤΕ ΤΟΥ-
 ΠΟΛΙΣ ΕΧΩΟΥ ΑΦΘΟΥΜΕΣΤΩΟΥ ΉΕΝ ΟΥΝΙΩΤ ἢ
 ΜΟΣΤ ΛΟΙΠΟΝ ΑΥΤΩΟΥΝΟΥ Ε ΧΩΟΥ ΑΓΩΛΙ ἢ

ΡΒ. Α. ἢ ΟΥΖΥΠΑΡΧΟΝΤΑ | ΉΕΝ ΟΥΒΙ ἢ ΧΟΝΟ ΝΕΜ ΝΗ 10
 ΕΤ ΨΟΠ ΉΕΝ ΟΥΔΑΠΟΥΘΗΚΗ ΙΩΑΝΝΗΣ ΔΕ ΠΕΧΑΥ
 ἢ ΤΕΦΜΑΥ ΝΕΜ ΝΕΦΣΗΝΟΥ ΧΕ ΖΗΠΠΕ ΤΕΝΝΑΥ
 ΧΕ ΑΥΤΖΕΜΚΟΝ ΕΜΑΨΩ ΙΣΧΕΝ ΕΤ Α ΠΕΝΙΩΤ
 ΜΟΥ ΛΟΙΠΟΝ ΤΩΟΥΝ ἢ ΤΕΝΧΩ ἢ ΣΩΝ ἢ ΤΑΙ ΒΑΚΙ
 ἢ ΤΕΝΨΕ ΝΑΝ Ε ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ ἢ ΤΕΝΨΩΠΙ 15
 ΜΙΜΑΥ Σ ΣΗΟΥΤ ΓΑΡ ΉΕΝ ΝΙΕΓΑΓΓΕΛΙΟΝ ΕΘ
 ΟΥΑΒ ΧΕ ΕΨΩΠ ΑΥΨΑΝΒΟΧΙ ἢ ΣΩΤΕΝ ΉΕΝ ΤΑΙ
 ΒΑΚΙ ΦΩΤ Ε ΚΕ ΟΥΔΙ ΠΛΗΝ ΙΣ ΖΗΠΠΕ ΑΥΒΟΧΙ

ΡΒ. Β. ἢ ΣΩΝ ΑΥΤ ΜΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ
 ἢ ΠΟΣ ΨΩΠΙ Ε ΉΡΗΙ Ε ΧΩΝ ΠΑΙ ΡΗΤ ΑΥΤΩΟΥ- 20
 ΝΟΥ ΉΕΝ ΟΥΧΩΠ ΑΓΩΛΙ ἢ ΠΣΕΠΙ ἢ ΦΗ ΕΤ
 ΣΩΣΠ ΝΩΟΥ ΑΥΨΕ ΝΩΟΥ Ε ΘΒΑΚΙ ἢ ΤΜΕΤΟΥΡΟ
 ΑΥΨΩΠΙ ΜΙΜΑΥ ΝΑΥΧΩ ΜΜΟΣ ΠΕ ΧΕ ΦΤ ἢ ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΩΠΙ ΝΑΝ ἢ ΒΟΗΘΟΣ
 ΟΥΟΥ ΝΑΥΤΟΥΖΟ ΟΝ ΠΕ ΕΧΕΝ ΝΙΜΕΤΝΑΗΤ ΕΤΟΥ- 25
 ΡΙ ΜΙΜΩΟΥ ἢ ΨΟΡΠ ΠΙΔΙΑΒΟΛΟΣ ΔΕ ἢ Π ΕΦΩΦΑΙ
 ΕΡΟΥ ΑΛΛΑ ΑΦΨΘΟΥΡΤΕΡ ΕΦΝΑΥ Ε ΝΗ ΕΘ ΟΥΑΒ
 ΕΥΤ Ε ΠΑΝΑΙ ΉΕΝ ΠΙΝΑΖΤ ἢ Π ΕΦΕΜΙ ΧΕ ΠΙ-

- ρβ. α. αρχαγγελος | ἐθ ογав михаηλ ναq† ωπι
 ναq λοιπον ναq ζεμζεμ ἢ φρη† ἢ ογμογῖ
 ἔτ à ζανκογχι ἢ ἐζοογ ωπι à νιρεφρωic
 ἵτε †βακι ζωλ αγωελ πηι ἢ ογνιω† ἢ αρ-
 χων ἵτε †πολιc ογοz αγώλι ἢ ογνιω† ἢ 5
 πρετα ναq Πιαρχων δε αqταμε πιζηγεμων
 ἐτ θηω ἐ †βακι πιζηγεμον δε αqωini ἵca
 πιζωv ἢ τοτq ἢ φη ἐτ οι ἢ διοικιτης ἐ †-
 βακι Πι διοικιτης αqάμονι ἢ νιρεφρωic αq
 ep αναγκαζιν ἵμωογ εθρογχιμι ναq ἢ νic-10
- ρβ. β. κεγoc | ἵτε παρχων ἔτι εγωθερεωp ἐθε-
 παι ζωv ic πιδιαβολoc αq ep πcμοτ ἢ ογ-
 ρωμι εqμωι ἐβολῃεν †πολιc τηpc εqωω
 ἐβολ εqχω ἵμοc xε ἀνοk †cωογν xε nim
 πε ἐταqκωλπ ἢ νicκεγoc ἵτε cγλων παρχων 15
 Ανοk γαρ αιναγ ἐ παι δ ἢ ἀλογ ἢ ωεμμο
 ἐταγῖ ἵναγ ἢ ναι ἐζοογ αγζωλ ἐ βογν ἐ
 πηι αγκολπq ογοz ἢ ἐμι ῃεν ογμεθμη xε
 πογζωv ρω πε φαι icxen εγωop ῃεν τογχω-
 ρα Πιρωμι δε ἵτε †βακι ἐταγcωτεμ ἐ ναι 20
- ρδ. α. αqταμε | πιζηγεμων ογοz ῃεν †ογνογ αγ-
 cωk ἵμωογ ἵca πιqωι ἵτε τογάφε κατα
 φογαzcazνι ἢ πιζηγεμων αγἐνογ ἵπεqῖmῃο
 Αγcωk ἵμωογ ῃεν ογματαῃναι ναρε τογ-
 μαγ δε μοωι ἵcωογ πε εcῖμι ec† νομ† 25
 νωογ ecxω ἵμοc xε ἵπ ep ep ζο† να ωηρι
 ογονωxом ἢ φ† ἐτ αηναz† ἐροq nem νεq-
 νιω† ἢ αρχαγγελoc ἐθ ογав михаηλ ἐ νο-

- ζΕΜ Μ ΜΩΤΕΝ ΕΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΝΕΜ
 ρ̄α. β. ΕΒΟΛ ΖΑ ΦΗ ΕΤΟΥΧΕ ΜΕΘΝΟΥΧ ΕΡΩΤΕΝ ΕΘΒΗΤΩ |
 ΕΤΙ ΔΕ ΕCΧΩ Ν ΝΑΙ Α ΟΥCΜΗ ΩΩΠΙ ΖΑ ΡΩΟΥ
 ΕCΧΩ ΜΜΟC ΕΒΟΛΗΕΝ ΤΦΕ ΧΕ ΜΠ ΕΡ ΕΡ ΖΟΤ
 †ΝΑΧΑ ΖΛΙ Μ Π ΕΤ ΖΩΟΥ Ε ΤΑΖΕ ΘΗΝΟΥ ΑΝ 5
 ΑΝΟΚ ΠΕ ΜΙΧΑΗΛ †ΝΑΡΩΙC ΕΡΩΤΕΝ ΕΒΟΛΖΑ Π
 ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΕΤΙ ΔΕ ΕΥΔΖΙ ΕΡΑΤΟΥ Μ ΠΕΜΘΟ
 Μ ΠΙΖΗΓΕΜΩΝ ΕΥΘΝΟΥ ΜΜΩΟΥ Α ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟC ΕΡ ΠCΜΟΤ Ν ΟΥΠΑΤΡΙΚΙΟC ΝΤΕ ΠΟΥΡΟ
 ΑΡΙ ΖΙ ΦΟΥΕΙ ΕΤ Α ΠΙΖΗΓΕΜΩΝ ΝΑΥ ΕΡΟQ ΑQ- 10
 ΤΩΝQ ΑQΔΖΙ Ε ΡΑΤQ ΟΥΟZ ΑQ†ΖΟ ΕΡΟQ ΧΕ
 ΑΜΟΥ ΝΤΕΚΖΕΜCΙ ΝΤΕΚCΩΤΕΜ ΖΩΚ Ε ΝΑΙ ΑΝΤΙ-
 ρ̄ε. α. ΛΟΓΙΑ ΝΘΟQ ΔΕ | ΑQΖΕΜCΙ ΠΙΖΗΓΕΜΩΝ ΔΕ ΑQ-
 ΘΡΟΥΓΙΝΙ Ν ΝΙΛΛΩΟΥΓΙ ΖΙΤΖΗ ΜΜΟQ ΠΕΧΑQ ΝΩΟΥ
 ΧΕ ΤΑΧΗ ΜΜΩΤΕΝ † Ν ΠΡΕΤΑ Μ ΠΙΑΡΧΩΝ 15
 ΝΑQ ΜΠΑ † ΕΡ ΒΑCΑΝΙΖΙΝ ΜΜΩΤΕΝ ΝΘΩΟΥ
 ΔΕ ΑΥ ΕΡ ΟΥΩ ΠΕΧΩΟΥ ΧΕ QONB ΝΧΕ ΠCΦ Φ†
 Ν ΝΙΧΡΗCΤΙΑΝΟC ΝΕΜ ΠΩΟΥ Μ ΠΕQΝΙΩ† Ν ΑΡ-
 ΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ΜΠ ΕΝ ΕΡ
 ΚΟΙΝΩΝΙ Ν ΖΩΒ Μ ΠΑΙ ΡΗ† ΕΝΕΖ ΠΕΧΕ ΠΙΑΡ- 20
 ΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ Μ ΠΙΖΗΓΕΜΩΝ ΧΕ ΑΝΟΚ
 ρ̄ε. β. †CΩΟΥΝ Μ ΠΙΡΗ† ΕΘΒΕ †ΜΕΘΜΗ | ΟΥΩΝΖ ΕΒΟΛ
 ΜΑΡΟΥ ΑΜΟΝΙ Μ ΠΙΚΟΥΧΙ Ν CΟΝ ΝΤΕ ΝΑΙ ΡΩΜΙ
 Ν CΕΟΛQ Ε ΗΟΥΝ Ε ΠΗΙ Μ ΠΙΑΡΧΗΡΕQΡΩΙC
 ΦΑΙ ΕΤ ΕΡΕ ΠΕQΒΗΤ ΗΟCΙ Ε ΗΟΥΝ Ε ΝΑΙ ΡΩΜΙ 25
 ΝΤΕQ ΩΩ ΕΒΟΛ ΕQΧΩ ΜΜΟC ΧΕ ΗΕΝ ΦΡΑΝ Μ
 ΠΑCΦ ΙΗC ΠΧC ΕCΕΟΥΩΝΖ ΕΒΟΛ ΝΧΕ †ΠΡΕΤΑ
 ΝΤΕ CΥΛΩΜ ΠΙΑΡΧΩΝ ΘΑΙ ΕΤ ΟΥΧΕΜ ΛΩΙΧΙ
 10*

- ἐρον εὐθὺς ἔθεν τοῦνοῦ ἅ τμεθμῆι ναοῦ-
 ωνς ἐβόλ Οὔος ἔθεν τοῦνοῦ ἅ πιζηγεμῶν
 ἐρ κελεῖν εὐροῦδι ἡ πικοῦχι ἡ ῥηρι ἐ
 ἔοῦν ἐ πῆι ἡ παρχῆι ρεφρωῖς κατὰ φρητ̃
 ρ̃ς. α. ἔταρχος ἦξε | παρχηαγγελος μιχαηλ οὔος 5
 αρωῶ ἐβόλ ερωῶ ἡμος χε ἔθεν φραν ἡ πα
 ὁς ἡς π̃χ̃ nem παρχηαγγελος ἐθ οὔαβ μι-
 χανηλ εσεοῦωνς ἐβόλ ἦξε τπρετὰ ἡτε σῦλωμ
 παρχων Οὔος ἔθεν τοῦνοῦ ἅ οὔσμη ῥωπι
 ἐρε οὔον νιβεν σωτεμ ἐρος χε ῥωλ ἐ πεснт 10
 ἐ πικατακίον τετενναξιμῖ ἡ ῥωβ νιβεν ναι
 κοῦχι ἡ ῥηρι σεοῦαβ ἐ νοβι Οὔος ἔθεν τοῦ-
 νοῦ αῤῥωλ ἐ πεснт ἐ πικατακίον αῤῥιμῖ ἡ
 ρ̃ς. β. τ̃πρετὰ τηρς οὔος αῤῥαμε | πιζηγεμῶν ἐ
 φῆ ἔταρωπι αῤ ἐρ ῥφρηι ἐμαῶ ἔταρκωτ̃ 15
 ἐ περ̃ο ῥως χε ερωαῶ ἡ φῆ ἔταρωπι ἡ
 πιπατρικίος ἐτε μιχαηλ πε ἡπ ερ̃εμῖ χε αῤ-
 ῥωλ ἐ ὅων τότε αῤ ἐρ ῥφρηι ἐμαῶ οὔος
 αῤχα πι ᾱ ἡ ἀλοῦ ἐβόλ εῤοι ἡ ρεμ̃ε οὔος
 αῤῥωλ ἐ ποῦνι εῤτ̃ ὤοῦ ἡ φτ̃ nem παρ- 20
 χηαγγελος ἐθ οὔαβ μιχαηλ φῆ ἐθ οὔαβ δε
 ἡπ οὔχα τοτοῦ ἔθεν νι π ἐθ νανεῦ ἐτ οὔιρι
 ἡμωοῦ ἡ οὔον νιβεν ῥως δε ἡτε οὔον νιβεν
 ρ̃ς. α. ἐρ ῥφρηι ἡ ποῦβιος ἐθ νανεῤ | Αςῥωπι δε
 ον мененца οὔснοῦ ἡсхен ἐт ἅ ναι ῥωπι ἅ 25
 οῤρωμῖ τ̃ῥоοῖт ἔα ρωμῖ β ἔατεν ποῤρο
 ῥως δε ἐρε οὔον ῥανδῆμοσιον ἡ ἀпас ἐρῥοῦ
 Ποῤρο δε αῤτ̃ ἡ πῖρωμῖ β ἐ τοτοῦ ἡ ῥαν-

ΜΑΤΟΙ ΕΘΡΟΥΩΑΤΟΥ ñ þ ñ ΛΟΥΚΟΧΙ È ΦΟΥΑΙ
 ÑΜΟΝ ÑΤΩΟΥ ΔΕ È † ΦΗ ÈΘ ΟΥΑΒ ΔΕ ΙΩΑΝΝΗΝΣ
 ΚΑΤΑ ΟΥΕΥΚΕΡΙÀ ΑΦ ΕΡ ΑΠΑΝΤΑΝ ÈΡΩΟΥ ÈΤΑΦ-
 ΝΑΥ È ΝΙΜΑΤΟΙ ΕΥΖΙΟΥΓΙ È ΝΙΡΩΜΙ ΉΕΝ ΟΥ-
 ΜΕΤΑΘΝΑΙ ΠΕΧΑΦ ñ ΝΙΜΑΤΟΙ ΧΕ ΟΥ ΤΕ †ΛΩΙΧΙ 5

þ̄z. B. ÈΡΕΤΕΝ ΖΙΟΥΓΙ È ΝΑΙ ΡΩΜΙ ΕΘΒΗΤΣ | ΠΕΧΩΟΥ
 ΝΑΦ ÑΧΕ ΝΙΜΑΤΟΙ ΧΕ ÀΝÀΜΟΝΙ ÑΜΩΟΥ È þ ñ
 ΛΟΥΚΟΧΙ È ΦΟΥΑΙ ΠΕΧΑΦ ΝΩΟΥ ΧΕ ΜΕΝΕΝCΑ
 ΘΡΟΥ † ñ ̄ ñ ΛΟΥΚΟΧΙ CΕΝΑΧΑΥ ÈΒΟΛ ΠΕΧΕ
 ΝΙΜΑΤΟΙ ΝΑΦ ΧΕ CΕ ΑΛΛΑ ΑΥΨΤΕΜΤΗΙΤΟΥ CΕΝΑ- 10
 ΒΟΘΒΟΥ ΙΩΑΝΝΗΝΣ ΔΕ ΑΦ†ΖΟ È ΝΙΜΑΤΟΙ ΧΕ ΩΟΥ
 ñ ΖΗΤ ñ ΟΥΚΟΥΧΙ ΨΑ †ΤΑCΘΟΙ ΨΑ ΡΩΤΕΝ
 ÑΘΟΥ ΔΕ ΑΦΖΩΛ ΑΦΕΝ ΠΙ ̄ ñ ΛΟΥΚΟΧΙ ΑΦΤΗ-
 ΤΟΥ ΑΦ ΕΡ ΠΙΡΩΜΙ þ ñ ΡΕΜΖΕ ΟΥΟΖ ΠΙ ΚΕ ̄
 Ñ ΜΑΤΟΙ ÈΤ ΘΗΨ ÈΡΩΟΥ ΑΦ† ΝΩΟΥ ñ ΟΥΙ 15

þ̄h. A. ΛΟΥΚΟΧΙ È ΦΟΥΑΙ | ΠΙΔΙΑΒΟΛΟC ΟΝ ΠΙΧΑΧΙ ÑΤΕ
 ΜΕΘΜΗ ΝΙΒΕΝ ÑΠ ΕΦ ΨΦΑΙ ÈΡΟΥ ΑΛΛΑ ΑΦΜΟΖ
 ñ ΧΟΖ È ΒΟΥΝ È ΝΗ ÈΘ ΟΥΑΒ ÈΘΒΕ ÑΟΥΖΒΗΟΥΓΙ
 È ΝΑΝΕΥ ΑΦΤΟΥΝΟC ΟΥΝΙΨ† Ñ ΠΙΡΑCΜΟC È
 ΉΡΗ È ΧΩΟΥ ΕΦΝΑΨΤ ÈΜΑΨΩ ñ ΖΟΥΘ ÈΤΕ 20
 ΦΑΙ ΠΕ ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΝΑΙ À ΟΥΡΩΜΙ
 ÑΤΕ †ΒΑΚΙ ÈΡ ΚΑΛΙΝ ñ ΖΑΝΡΩΜΙ ΝΕΜ ΚΕ ΡΩΜΙ
 ñ ΨΦΗΡ ÑΤΑΦ ÑΕ ΡΟΥΖΙ ΓΑΡ ΠΕ ΠΙΡΩΜΙ ΔΕ
 ΝΑΦΨΟΠ ΠΕ ΉΑΤΕΝ ΠΗΙ ñ ΝΗ ÈΘ ΟΥΑΒ ÈΤΑΥ-
 ΟΥΩΜ ΔΕ ΟΥΟΖ ΑΥCΩ À ΠΙΡΩΜΙ ΤΩΝΦ ΕΘΡΕΦ- 25

þ̄h. B. ΖΩΛ È ΠΕΦΗ | ΕΦΜΩΙ ΔΕ ΉΕΝ ΝΙΠΛΑΤΙΑ ÑΤΕ
 †ΒΑΚΙ À ΟΥΒΛΗ ΜΑΖΡΩC ÈΡΟΥ ΑΦΖΕΙ ΑΦΜΟΥ
 ΉΕΝ †ΟΥΝΟΥ ΟΥΟΖ ÑΠΕ ΖΛΙ ñ ΡΩΜΙ ÈΜΙ È ΦΗ

- ἔταρῳπι ἡμοῦ εἰ ἃ πηρερῳις δε ἡτε
 †πολις ἰ ἐρκω† nem νερερῳοῦ ἀγχιμι ἡ πι-
 ρῳμι ἐρμῳοῦτ ἀγενρ ἔ πισολ ἀγμοῦτ ἡ
 πισῳμα οὔοῡ¹ ἡπ οὔεμι ἔ φη ἔταρῳπι ἡμοῦ
 ἀγκορ ἔτ ἃ τοοῡι δε ῳπι χε εὔναολρ ἔ 5
 πιῡζαῡ ἃ πιδιὰβολος ἐρ πμοτ ἡ οὔρῳμι
 ἐρῳῳ ἐβολ ἔεν †πολις τηρς ἐρῳῳ ἡμος Χε
 ῤῥ. α. παι ρῳμι ἔταρῳοῡ | ἔτε μπε ζλι ἡ ρῳμι
 ἐμι ἔ περῳοῡ χε nim πε ἔταρῳοῡβερ ἡπε
 ται πονηριὰ ῳπι ἡτε ζλι ἡ ρῳμι ἐβηλ ἔ 10
 παι ᾱ ἡ ἀλοῡ ἡ ῳεμμο ἀνοκ † ἐρ μεθρε
 ἡ παι ρῳβ Οὔοῡ ἃ παι ραχι ρῳρ ἐβολ ἔεν
 †βακι τηρς ἃ πιζηγεμῳν ῳε ναρ ἀρταμε
 ποῡρο κεσανῳος οὔοῡ ἔεν †οῡνοῡ ἃ ποῡρο
 οὔαρσαρῳι ἀῡῡι ἡ πι ᾱ ἡ ἀλοῡ εὔσονρ ἡ 15
 νοῡχιχ ρι φαρῳῡ ἡμῳοῡ ἔρε οὔον ζανκολλα-
 ριον τοι ἔ νοῡμο† Ἀῡῳλι δε ἡμῳοῡ ἐρατρ
 ῤῥ. β. ἡ ποῡρο ἀγχιμῡ ῳπι ζαρῳοῡ ἐρῳῳ ἡμος |
 χε ἡπ ἐρ ἐρ ρο† ις πμοῡ ἡ πιβιςι ἀρσιῡι
 ἃ πιῡτον φορ ἐρῳτεν ἐβολζιτεν πῳς Τοτε 20
 ἀῡταρῳοῡ ἐρατοῡ ἡ πεμῳο ἡ ποῡρο ἡ πμοτ
 ἡ ζανκαταδικος Οὔοῡ ἔεν †οῡνοῡ ις πιαρ-
 χηαγγελος ἔθ οὔαβ μιχανλ ἀρβι ἡ πμοτ
 ἡ οὔῡῡ† ἡ στρατῡλατης ἡτε ποῡρο ἡ νιρῳ-
 μεος ἀρὶ Ποῡρο δε κεσανῳος ἔταρῳαῡ ἐροῡ 25
 ἀρτωνρ ἀρῳζι ἔ ρατρ ρι τζη ἡμοῡ ἔταρῳοῡ

¹ The Ms. writes ΟὔΟῡ twice.

- δε ἐροϋ ἀγρεμσι εὔκοπ nem νογέρηοϋ Πιαρ-
 pī. a. χηαγγελος δε μιχανλ ἑταρναϋ ἐ νιλλωογὶ |
 εὔδοϋ ἐρατοϋ πεχαϋ ἡ πογρο κεσανθος xe
 ου πε πρωβ ἡ ναι ἄλλωογὶ πογρο δε αqταμοϋ
 ἐθεβε πιρωβ ἑταρωωπι Πεχε μιχανλ ναϋ xe 5
 ογk ογν ἡπ ογέμι ἐ φη ἑταρῶτεβ ἡ πιρωμι
 πεχε πογρο ναϋ xe αγ† ἡ ναι νηι ἐβογν
 xe ἡθωοϋ πε ἑταγῶτεβ ἡμοϋ Πεχε μιχανλ
 ναϋ xe ἡατοτεν ἄρε ωαν ογρωβ ἡ παι ρη†
 ωωπι ἡτε ογαι μοϋ ἡτενωτεμέμι ἐ φη ἐτ- 10
 αqωωπι ἡμοϋ ωανθογὶνι ἡ πιρωμι ἑταρμοϋ
 pī. b. ἐ ὁμη† ἡτενῶνογϋ ωαqcaxi neman | ἡτεq-
 ταμον ἐ φη ἑταρῶοθεβ q†νοϋ δε ιcxe χογωω
 ἐ ἐμι ρωk ἐ qμεῶμηι ιε μαρογὶνι ρωq ἡ
 φη ἑταρμοϋ ἐ παι μα ἡτενῶνογϋ ογορ ωαq- 15
 caxi nemaq ἡτεqταμον ἐ φη ἑταρῶοθεβ
 Ογορ ἡεν qογνοϋ ἄ πογρο ep κελεγὶνι αγὶνι
 ἡ φη ἐθ μωογ† ἐ ὁμη† Πεχε παρχηαγγελος
 μιχανλ ἡ δανηλ πικογxi ἡ con ἡτε νη ἐθ
 ογav xe ρωλ ἄxoc ἡ παι ρεqμωογ† xe ἡεν 20
 φραν ἡ πα βc ιηc πx φ† ἡτε τφε nem πικαρxi
 pīā. a. ματαμον | ἐ φη ἑταρωωπι ἡμοk πικογxi δε
 ἡ ἄλοϋ αqὶρι ἡ παι ρη† φ† δε πιμαιρωμι
 εqογωω εῶρε πεqραν ἐθ ογav bi ωοϋ ἡεν
 μαι niben ἡcenaρ† ἐροϋ αqταcθo ἡ qψγxη 25
 ἡτε πιρωμι ἐροϋ ἡ κε con αqωνῆ εῶβε πογ-
 xai ἡ πογρο nem πιμηω τηρϋ ἡτε qχωρα
 τηpc ἐτεμμαγ ογορ ἄ πιρωμι ωω ἐβολ εqxω

ἡμος κε ογοι ναι πογρο κεσανθος κε ακ
 ερ τολμαν ακземси нем παρχηαγγελος εθ
 ογав михаηλ παρχηστратικογс нте тхом
 pīā. β. ἢ νιφνογι | Ке гар нαι ρωμι ετογхем λωixи
 ερωου γανδικεос не оγoг ceoyab ē nobi κε 5
 гар ἠθωου αν πε εταγхωтев ἡμοι αλλα
 ογβλη πε εтасмазрoс εροι αιμου Ογoг εθεε
 метсoπп ἢ нαι ρωμι ἂ παι нιω† ἢ п εθ
 нане q тазок ак ер пемпwḷ ἢ наγ ē πι-
 архηαγγελος εθ ογав михаηλ λοιπον ic ni- 10
 ωφhρι нте ф† ἂ тетennaγ ερωου матасθее
 θhноγ ερωου бен петензнт тhрq нтетенxω
 ἡсwтeн ἢ нαι зγaонh нем нαι idωлон ēт
 pīb. α. мooyт ēтe ἡмон зhoγ | ἢ hнтоγ зina нте
 ф† xω нwтeн εβολ ἢ нетeн wopп ἢ nobi κε 15
 гар ἄноk зw ē oγниω† ἢ зmoт тaзoи κε
 aиnаγ ē παρχηαγγελος михаηλ εθεε нαι
 ρωми ἢ aиkeос oγoг бен †oγноγ ἂ παρχηαг-
 гeлoс михаηλ зwλ ē пбici бен oγниω† ἢ
 ωoγ ερε πογρο наγ εpoq нем пимhω тhрq 20
 eqзhλ ē пwи ē тфe ē aqбi нeмaq ἢ тψγxи
 ἢ φh εтaгmoγ ē пwи ē нифноγι Πογρο δε
 нем oγoн нiben aγwωпи бен oγниω† ἢ зo†
 pīb. β. εμαωω Menenca oγниω† ἢ наγ | ἂ пзнт ἢ
 πογρο ceмни εpoq εβολбен †зo† нем пиниω† 25
 ἢ зwв ἢ ωφhρι εтaгnaγ εpoq aγтoнq aγ†φи
 ερωq ἢ иoаннhс eqxω ἡμος Xε cмаpωoyт
 ἡxe †oγноγ ēт apeten i ē boγн ē тaи пoлиc

ἢ ἕντις Τέντζο ἔρωτες ματαμοὶ ἐπετεν
 νογῆ ἐτ ἀρετεν νὰζῆ ἔροϋ ογορ ἵτεν νὰζῆ
 ἔροϋ ζων ἵτεν οὔχαι Ἰωάννης δὲ πεχὰϋ νωοὔ
 χε ἐν νὰζῆ ἐ πῶς ἱῆς πῶς πωήρι ἢ φῆ ἐτ
 ονῆ Ποῦρο δὲ ἀφωῶ ἐβολ ἐφχω ἴμος νεν 5

ῤῚ. α. πῖμῃ τήρϋ χε ἀληθῶς οὔνογῆ | ἐφονῆ πε
 ἱῆς πῶς ογορ ἴμον κε νογῆ ἐβῆλ ἔροϋ
 Ἰωάννης δὲ πεχὰϋ ἢ ποῦρο χε τωνκ ἵτεκ-
 χῆαι ἢ κωσταντίνος ποῦρο ἢ νιρῳμεος ἵτεκ-
 ταμοϋ ἐ ζῶν νῖβεν ἵτεκῆζο ἔροϋ ζῖνα 10
 ἵτεφούωρπ ναν ἢ οὔαι ἢ νιῆπισκοπος ἢ τε-
 τενχωρα ἵτεϋ ἐρ καθῆριν ἴμωτες ἐ φραν
 ἢ φῖωτ νεν πωήρι νεν πῖπῶ ἐθ οὔαβ Ποῦρο
 δὲ κεσανθῶς ἀφχῆαι ἐρατῇ ἢ ποῦρο κωσ-
 ταντίνος ἐφχω ἴμος νὰϋ ἢ παῖ ρηῆ Κεσα- 15

ῤῚ. β. νῆος φῆ ἐτ οὔχω ἴμος ἔροϋ χε οὔοῦρο |
 πε ἐϋ ἐρτολμαν ἐφχῆαι ἐ ρατῇ ἢ πῖνῖωῆ ἢ
 οὔρο ἢ αὔτοκρατῳ κωσταντίνος φβωκ ἢ
 ἱῆς πῶς χερετε Οὔνῖωῆ γὰρ ἢ ζῖοτ ἀϋτα-
 ζον ζῖτεν φῆ πῖλγαθῶς ἀϋ ἐρ πένμεϋῖ ἀϋ- 20
 ἐντεν ἐβολῆεν ῥμετῳαμῳε ἰδῶλον ἐτ δαῖβεν
 ἀϋτασθον ἔροϋ ζῖτεν τεϋνῖωῆ ἢ μετὰγαθῶς ἐ
 νὰῳως νεν νενῆζο ἢ πῖνῖωῆ ἢ ἀρχηαγγελος
 ἐθ οὔαβ μιχαήλ φῆ ἐταϋαῖτ ἢ ἐνπῳα ἐορι-
 νὰϋ ἔροϋ ἢ νὰβαλ ογορ ἀφῶρε πῖρεϋμῳοὔτσα- 25

ῤῚ. α. χῖ νεναν ἢ ρῳϋ νεν ρῳϋ μενενσα ῥεϋμῳῳ |
 μενενσῳς ἀϋζῶλ ἐ πῖσι βεν οὔνῖωῆ ἢ ῳοὔ
 ἐν νὰϋ ἔροϋ τήροῳ λοιπον τέντζο ἐ τεκμετῶς

ΕΘΡΕΚΟΥΩΡΡ ΝΑΝ Ì ΟΥΑΙ Ì ΝΙΕΠΙΚΟΠΟΣ ÈΤ
 ԿΑ ΤΟΤΚ ΕΘΡΕԳ ΕΡ ΟΥΩΙΝΙ ÈΡΟΝ Ì ΠΙΝΑΖԴ ÈΤ
 ՏΟΥΤΩՆ ΟΥՈՋ ÌՆΤΕԳΤΑΜΟՆ ՇՈՆ È ΠΙՄՈՒԻΤ Ì
 ՇՈԼ ՊԱ ՓԴ ΟΥՈՋ ÌՆΤΕԳԴ ΝΑΝ Ì ԴՏՓՐԱԳԻՏ ÈΘ
 ՕΥԱՅ ԿԵ ԴԱՐ ԱԿՉԱՆ ΕΡ ՓΑΙ ΝΑΝ ΧΝΑԾÌ Ì ԿԵ 5
 ՈՒՅԴ Ì ΧԼՈՄ ԿΑΤԵՆ ՄԻՃ ԿΑ ΠΑΙ ՇՈՅ ՕΥΧΑΙ
 ՍΙΟΥՐՈ Ì ΜΑΙΝΟΥԴ ՇΙΤԵՆ ԴΧՈՄ Ì ՄԻՃ ՍΟΥՐՈ
 ԲԻՃ. Β. Ì ՍԻԻՐԳ ՕΥՈՋ ԿԵՆ ՕΥՆԻՅԴ Ì ՏՍՈՎՃԻ | ԱԳԾÌ
 Ì ՆԻՇԿΑΙ ÌՆՏԵ ՍՈՎՐՈ ԿՈՏԱՆԿԻՆՈՏ ԱԳՈՎՈՎ
 ԱԳ ΕΡ ՎՓԻՐÌ ÈՄԱՎՈ ՔԵՆ ՓԻ ÈԴԱԳՎՈՍԻ ԱԳԴ 10
 ՎՈՎ Ì ՓԴ ՕΥՈՋ ԿԵՆ ՕΥՆԻՅԴ Ì ՄԵԴԳԱԻՐՈՎՈՎ
 ԱԳԿԿΑΙ ՊԱ ՍԻՂԻՈՏ ԻՎԱՆՆԻՏ ՍԻԱՐԽÈՍԿՈՓՈՏ
 ÌՆԵ ÈՓԵՏՈՏ Ì ΠΑΙ ՐԻԴ ԿΑ ԴՅԻ ΔԵ Ì ՇՈՅ
 ՆԻՅԵՆ Դ ΕΡ ΑՏՓԱΖԵՏΘÈ Ì ՆԵԿԽԻΧ ÈΘ ՕΥԱՅ ՆΑΙ
 ÈԴ ΑՄՈՆÌ Ì ԴՏԱՐՅ Ì ՍՈՒՐÌ Ì ՓԴ ԿԵՆ ՕՎ- 15
 ՄԵΘՄԻ ՕՎՆԻՅԴ Ì ՐԱՎԻ ԱԳՎՈՍԻ ՇԱՐՈՆ ÈՎՈԼ
 ՇΙΤԵՆ ՓԴ ÌՏ ՇԻՍՍԵ ΑΝՈՎՈՐՍԳ ՆԱԿ ՇՈԿ ԵՆ-
 ԲԻԷ. Α. ՏՈՎՈՎ ՄԵ ΧՆԱՐԱՎÌ Ì ՇՈՎՈ | ԴՈՎՈՎ ՕՎՆ
 ΕΘՐԵԿԳΑΙ ԿΑ ՕՎԿՈՎΧÌ Ì ԿÌՏÌ ԵԿՐՈՎՈՎ ԿԵՆ
 ՍԵԿՇԻԴ ԴԻՐԳ ՇՈՏ ԵԿÈՄÌ ՄԵ ՍԵԿԿÌՏÌ ՆԱՇԵÌ 20
 ÈՎՈԼ ΑՆ ΑՐԻՏ ΕΘՅÈ ՄԻՃ ՓΑΙ ÈԴԱԳՎԵՍԿÌՏ
 ΕΘՅÈ ՍՐԵՆՈՏ Ì ՆԻՐՈՄÌ ÌՆԵԿՏԿԻԼÌ ÌՄՈԿ ÌՆԵԿ-
 ՇՈԼ ՊԱ ԴՅԱԿÌ ԴԵՆԿԻԱՏ ՄԵԿ ΕΡ ՓԱԾՐÌ Ì
 ՆԻ ÈԴ ՎՈՍԻ Ì ԿԻՏԵ ԿԵՆ ՓՐԱՆ Ì ՄԻՃ ÌՆԵԿ-
 ՕԼՈՎ ÈՎՈԼԿԵՆ ՍՎԵՄՎÌ Ì ԴՄԵԴՎԱՄՎÈ ԻՎՈԼՈՆ 25
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 ԲԻԷ. Β. ՆԱԿ ԵՎՈՎՈՎՈՎ ԿΑΤԵՆ ՍԾՏ ՆԵՄ | ՆԵԳԱՐԳԵԼՈՏ

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 ÑΤΕ ПХС ПЕННОУ† Ναι сбай ΔΕ à ΠΟΥΡΟ ΚΩС-
 ΤΑΝΤΙΝΟС ΟΥΟΡΠΟΥ Ñ àВВА ΙΩΑΝΝΗС ΠΙΑΡΧΗÈΠΙ
 СКОПОС ÑΤΕ ÈΦЕСОС ΝЕМ † ΚΕ ÈΠΙСΤΟΛΗ ÑΤΕ
 ΚЕСΑΝΘΟС ΠΟΥΡΟ ΠΙΑΡΧΗÈΠΙСКОПОС ΔΕ ÈΤΑϞΩ 5
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 ΚΟΝ È ΝЕМ ΟΥΠРЕСВΥТЕРОС ΝЕМ ΟΥΔΝΑΓΝΩСТΗС
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 ѠЕНС ÈТ СΟТП ΝЕМ ΟΥСКЕРАСМА Ñ ΟЛОСІРІКОН
 ΝЕМ ΠΙ Δ Ñ ΕΥΑΓΓΕΛІОН ΝЕМ ΠΙ ΨΑΛΤΗΡΙΟΝ
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 ρīϛ. β. ρο | Ñ ТΠΑΡΟΥСІÀ Ñ ΠΙΑΡΧΗÈΠΙСКОПОС ΝЕМ
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 ρīϛ. α. ΝΑΙ ΝΑΝ ΟΥΟЗ ПАІ ρН† ΑϞѠЕ ΝΩΟΥ | È †ВАКІ

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 ΑΡΧΗΕΠΙΣΚΟΠΟΣ ΑΦΟΛΩ ΕΒΟΥΝ Ε ΠΙΠΑΛΛΑΤΙΟΝ
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- ἢ ἡ πολις ἡ χω ἡ μοc κε ἡ τοc ἐτ ἡ πωα ἡ
 ρῖη. B. παι νιωτ ἡ ταιὸ | ογορ ἡ εν τογνογ ἡ ογсмн
 ωπι ἐβολῆεν τφε ере огон нивен cωтем
 κε φαι πε φη ἐταγθαωq ριτεν φ† ὡ ἰωαννης
 πωηρι ἡ ἀποστολος Πιарχηἐπισκοπος δε nem 5
 πογρο nem πιμνω τηρq ἐταγсωтен дγ ер
 ωφηρι Ογορ πιαρχηἐπισκοπος nem πογρο
 λγχοc εөре πιμνω θωογ† ἐ φμα ἡ ἡγμνη
 Πιαρχηἐπισκοπος δε αqωληλ ἐхен нимωογ
 ката πιөωω τηρq ἡτε ἡκολυμβηтра Ογορ 10
 ρῖθ. A. ογνιω† ἡ ωφηρι αcωπι ἡ πιναγ | ἐτεμμαγ
 ἐταqφορ δε ἐ πιαγисμοc ἡ πιμνω τηρq cω-
 тем ἐ ρансмн ἡ εν нимωογ ἐγтаογὸ ἡ πι-
 агисμοc nem πιαρχηἐπισκοπος ἔτ ἡ πιαρχη-
 ἐπισκοπος хок ἐβολ ἡ ниеγхн αqоγaρcагн 15
 εөре πιμνω τηρq ρωλ ἐβρηι ἐ πιμωογ ογορ
 λγqоxоγ ἐβρηι ἐ πιμωογ τηρογ еγωω ἐβολ
 еγхω ἡ μοc Ке ἡ би ωмс ἐ φραν ἡ φιωт nem
 πωηρι nem πιπῃα ἐθ ογав Ογορ ἐт ἡ πογρο
 би ωмс nem πιμνω τηρq ἡ πιαρχηἐπισκοπος 20
 ρῖθ. B. εноγ ἐ ἡεκκληсиà αq ер хγροdonin | ἡ
 ἰωαννης ἡ ἐπισκοπος Ογορ πεq κε ρ ἡ con
 ογαι мен αq ер хγροdonin ἡ μοq ἡ пресвγ-
 терос оγορ пи ке в аqаитоγ ἡ διακων Ογορ
 не огон ἡτε πογρο ἡ ογωηρι ἡ маγ ἐ πεq- 25
 ρан пе ἐχιλλас αqαιq ἡ διακωνос наре
 πιμνω τηρq θεληλ ἡ εν пбс Тоте πιαρχη-
 ἐπισκοπος αqqi φρωογω ἡ ἡпросфора αq-

ταλος ἐ ἔρηι ἔχεν πима ἢ ἐρ ὠοῦῳι αῳ
 ἐρ προσφέριν ἔχως Ποῦρο δε nem πимῳ
 ρ̄κ. α. τηρῳ αῳ ἐρ ὠφῆρι | ἔχεν нн ἐτοῦναῳ ἐρωῶῳ
 nem нн ἐτοῦσῳtem ἐρωῶῳ ἐπι δн ἢп οὔ-
 σῳtem ἐ саси ἢ παι ρη† ἐνεῒ οὔδε ἢп οὔ-5
 ναῳ ἐ παι τῳπος ἐ πτηρῳ ne φαι γαρ πε
 πωορп ἢ соп ἐταῳταλε προσфора ἐ πῳωι
 ἔен †χωρα ἐtemmaῳ ἔταῳбι τηροῳ ἐβολῆен
 nimῳστηριον ἐθ οὔав à πιαρχн̄епископос †
 нῳοῳ ἢ †εiriннн οὔοῒ à πιοῳαι πιοῳαι ἐр 10
 аnαχωριν ἐ περmaнῳῳπi Πιαρχн̄епископос
 δε αῳ ἐр οὔὰβοτ ἢ ἐῒοοῳ ἔа τοτοῳ ἐр ἐр
 ρ̄к. в. κλῶнkin ἢмῳοῳ οὔοῒ | ертсаво ἢмῳοῳ ἐ
 πῳῳῳ ἢ †εκκλнсиà μεnenсῳс αῳῒωλ ἐ τεῳ-
 ваки ἔен οὔниῳ† ἢ ρῳῳι Ποῦρο δε кесан- 15
 ῑос nem πимῳ τηρῳ ἢτε †ваки ναῳ† ῳοῳ
 ἢ φ† οὔοῒ ναῳ ἐр ἐ τιman ἢ πiагiос iωaнннс
 πīепископос nem περсннῳῳ сῳ οὔни ναῳ ἐр
 проκοптин пе ἔен †свῳ ἢτε п̄с̄ мененсa
 занкоῳхи ἢ ἐῒοοῳ πεсῳ πīепископос ἐθ οὔав 20
 ἢ ποῳро сῳ маren кῳт ἢ οὔεκκлнсиà ἐ φpan
 ρ̄к̄а. а. ἢ πιαρχнaγγелос ἐθ οὔав | мiхaнл Ποῦρο
 δε пexαῳ наῳ сῳ ари φοῳῳῳ τηρῳ ἢτεκψγχι
 ῳ пенiῳт тенсевтῳт ἐ сῳtem ἢ сῳк Пiе-
 пископос δε ἐθ οὔав iωaнннс αῳῒи сen† ен 25
 †εκκлнсиà οὔοῒ наpe на †ваки тнрс † ἢ
 тотоῳ nemαῳ пе οὔοῒ ἔен οὔниῳ† ἢ спoγдн
 αῳxокс ἐβολ οὔοῒ αῳ† ἢ пeсλῳῳῳ ἢ н ἢ

ἄβοτ Πιεπισκοπος δε ἔθ οὐαβ ιωαννης αq
 ep ἀγιάzin ἡ πιτοπος ἡ σογ ιβ ἡ πιάβοτ
 p̄k̄ā. β. ἄθωρ ἡ φραν ἡ παρχναγγελος | μιχαηλ
 Ογος ἂ πωαι ἡ παρχναγγελος μιχαηλ ωπι
 eqoi ἡ διπλογν ἔ πωαι ἡ παρχναγγελος 5
 nem πωαι ἡ παγιασμος ἡτε τεκκλησιὰ Με-
 nenca ἡςγναzis δε ἂ πιεπισκοπος ζωλ nem
 πογρο nem πιμηω τηρq εγσοп ἡτε ἡπολις ἔ
 πιερφει ἡτε πιζεγς αγροκzq Ογος πιδεμων
 ἔτ βαλhoγт ἔ πιιδωλον αqωω ἔβολ eqxω 10
 ἡμος xε ακ† ἡici нηι ἔμαωω ὦ ιωαννης
 ακziтт ἔβολhен πα manωopi Πογρο δε αq-
 p̄k̄b. α. θρογ kwт ἡ ογνiω† ἡ εκκλησιὰ | hен φmωit
 ἡ πιερφει αq† φραν ἡ niaпocтoлoс ἔpoc
 Πiαγioc δε ιωαννης αqтaчpo ἡ ογon niβen 15
 hен πιnαz† oγos naγ† ὦoγ naq ziтen oγon
 niβen Kωcтaнтiнoc δε πογρο ἔтаqсωтem
 ἔθβε ζωb niβen ἔθ naneγ ἔ nape ιωαννης
 ipi ἡmωoγ αq† ωoγ ἡ φ† αqсhαι naq ἡ
 oγeπicтoлh αq†zo ἔpoq eθpeqсmoγ ἔpoq nem 20
 тeqмeтoγpo eqmoγ† ἔpoq ἡ hηтc xε danhλ
 ἡ βepи пipeqтaкo ἡ niιδωлон ἡxωpa δε ἡτε
 p̄k̄b. β. тeтnиaс | naс† ἔпānai ἡmни ἡ nièzooy
 τηpoγ ἡτε πiαγioc ιωαννης ziтen пaωai ἡ
 niωφhpi ἔт ἂ φ† epе eнepгиn ἡmωoγ ἔβολzi 25
 тoтq A тeтeннaγ ὦ namenpa† ἔ ἡsom ἡτε
 φ† nem niмeтωaнzоhq ἡτε παρχναγγελος
 ἔθ οὐαβ μιχαηλ Tenximi ἡ π†zo ἡ μιχαηλ

φ† φωτ εθρεγ ναι νωογ τηρογ ογορ ò τεγ-
 ρ̄κ̄λ. β. σογτων πογμωιτ Ανον ρων μαρεν† ναγ | ò
 νη èτ εφογλ̄ωογ ογορ ò τεγρ̄ωνx èρον èθβη-
 τογ ρινα ò τεγμενριττεν ò ρογò ογορ ò τεγ†-
 ρο èχων ναρρεν φ† Μαρεν μενρε νενèρνογ 5
 βεν ογμει ò τε φ† ογορ ò τεγωπι βεν ογ-
 μετμαicon ò ογωτ πενρ̄ορε καταλαλῑ ωπι
 βεν νενcφοτογ xε ογλορχη ερ̄ωογ πε †κα-
 ταλαλῑ Ογνοβι ερχονc πε †πορνιᾱ ογωογ-
 μοc† τε ναρρεν φ† νεν νεγαγγελοc ογμογ 10

ρ̄κ̄ε. α. νεν ογμετρηκι τε ò †ψγχη νεν πιcωμα |
 Ογωφρη ò τε πῑᾱιβολοc πε †πορνιᾱ ογχαχι
 τε ò τε φ† νεν νεγαγγελοc ογωογμοc† τε
 ò νιχρηcτῑανοc ογωφρη τε ò τε πταιω †νογ
 xε ναωρηι μαρεν̄ιογì cαβολ òμον ò νιμωιτ 15
 èτ βαβεν ò τεγνμοωι βεν νιμωιτ èθ νανεγ
 νεν νιμωιτ èτ σογτων Μαρενμοωι βεν ογ-
 μεταθνοβι νεν ογμεταταθ̄νι ò πε ραμοc ραρ
 εγτογβνογ† βαβεν ρωμι èνερ Αναγ è μωγ-

ρ̄κ̄ε. β. cηc èταρ̄cαχι νεν φ† ò φ̄ο ò cοπ è ογον | 20
 ò ταγ òμαγ ò τεγρ̄c̄ιμι νεν νεγωρηι ò πεναιω†
 οροπ ναγ èβογν è πιχοcεμ Αλλα òπ εν-
 ορενταωε πιcαχι ò ρογò εθβε ναι cερωωι
 ραρ èρον ò xε νενμεθρεγ ò †παλε̄α νεν
 †τεννη λοιπον μαρενxεκ πιcαχι èβολ òτενι 25
 èχεν φη èτ ενερ ωαι ναγ ò φοογ πιαρχηα-
 ρελοc èθ ογαν μιχαηλ Ερε παι ωαι ραρ ò
 φοογ ερ χρῑα αν ò μετραμαò εφογωμ ερ̄cω

ΚΥΝΗCΙC NIBEN EP ΠΡΕΠΙ Μ ΦΙΩΤ ΝΕΜΑC NEM
 ΠΙΠΝᾶ ÈΘ ΟΥΑΒ Ν ΡΕCΤΑΝΒΟ ΟΥΟZ Ν ΟΜΟ-
 ΟΥCΙΟC ΝΕΜΑC †ΝΟΥ ΝΕΜ Ν CΗΟΥ ΝΙΒΕΝ
 ΝΕΜ ΩΔ ÈΝΕZ ΝΤΕ ΝΙÈΝΕZ ΤΗΡΟΥ

ΑΜΗΝ.

5

ῥκ̄η. β. οὐενκωμιον ἐ ἀϋταογοϋ ἵχε πι ἐπα εϋστα-
θιος πιἐπισκοπος ἵτε †τρακη †νησος πιμα
ἐτ α †τογρω ἐρ ἐζωριζιν ἵ πιὰγιος ιωαννης
πιχρησοστομος ἐροϋ πιμα ἐταϋσωκ ἐβολ ἵ
ῃητϋ. ἐταϋταογὸ δε ἵ παι ἐρκωμιον ἵ 5

ῥλ. α. ῃητϋ οη ἐ πωαι ἵ παρχηἀγγελος | ἐθ οϋαβ
μηχανη ῃεν σοϋ ιβ ἵ πιὰβοτ παῶνι φαι ἐτ
α πιμακαριος ϋισεν† ἵμοϋ ῃεν πσαχι ῃατζη
ἵπατε ϋχα σωμα ἐῃρηι ἀϋσαχι οη ἵ ῃητϋ
εῃβε οϋρωμι ἵ ῃμηι ἐ πεϋραν πε ἀρισταρχος 10
νεμτεϋςζιμι ἵ μαινοϋ† εϋφγμηνὰ †συγκλη-

τικη ἀϋσε ϋανκοϋχι δε οη ῃεν τῃαν

ἵ παι ἐρκωμιον ἵ οϋωτ ἐ φη

ἐθ οϋαβ ιωαννης πιχρησο-

τομος εϋῶοϋ ἵ †τριας

15

ἐθ οϋαβ ῃεν οϋζι-

ρηνη ἵτε φ†.

ἀμην.

ῥλ. β. †ναοϋων | ἵ ϋωι ῃεν ῃανπαρβολη οϋοϋ
ἵτασαχι ἵ νη ἐτ ϋηπ ῃεν παλας κατα πσαχι 20
ἵ πιἐροϋψαλτης δαϋια φιωτ ἵ πῃς κατα
сарз. Νταωω ἐβολ ἐζοτε снви нивен ἵχω

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
 ΟΥΟΣ ἸΤΑΧΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗ ΧΕ ΨΑΡΕ ΠΑΓ-
 ΓΕΛΟΣ Ἰ ΠΩΣ ΖΙΚΟΤ Ἰ ΠΚΩ† Ἰ ΝΗ ἘΤ ΕΡ ΖΟ†
 ΒΑΤΕΡ ΖΗ ΟΥΟΣ ἸΤΕΡΝΑΖΜΟΥ. ΜΑΡΕΝΟΥΟΣ
 ΟΝ ἘΧΕΝ ΠΣΑΧΙ Ἰ ΠΙΠΡΟΦΗΤΗΣ ἸΤΕΝΧΟΣ ΧΕ 5
 ρ̅λ̅α. α. ΦΑΙ ΠΕ ΠΙΕΖΟΥ | ἘΤ Α ΠΩΣ ΘΑΜΙΟΥ ΜΑΡΕΝ-
 ΘΟΥ† ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΝΟΥ ἸΜΟΝ
 Ἰ ΒΗΤΕΡ ΒΕΝ ΟΥΒΡΩΟΥ ἸΜΑΓΑΤΕΡ ΑΝ ΑΛΛΑ ΒΕΝ
 ΟΥΟΥΝΟΥ Ἰ ΡΑΩΙ ΕΡΣΑΠΩΩΙ Ἰ ΡΑΩΙ ΝΙΒΕΝ.
 ΤΕΝΝΑΥ ΓΑΡ Ἐ ΠΙΡΕΦΘΑΜΙΟ ἸΤΕ ΠΙΕΠΤΗΡΕ 10
 ΕΦΘΟΥΗΤ ΝΕΜΑΝ ἸΦΟΥΟΥ ΒΕΝ ΠΑΡΙΣΤΟΝ Ἰ ΠΕΡ-
 ΝΙΩ† Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟΥΙ. ΝΙΜ
 ΠΕ ἘΤΕΝ ΓΝΑ ΕΡ ΨΑΙ ΑΝ ΕΡΝΑΥ Ἐ ΠΟΥΡΟ ἸΤΕ
 ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΠΩΣ ἸΤΕ ΣΑΡΖ ΝΙΒΕΝ ΕΦΘΟΥΗΤ 15
 ρ̅λ̅α. β. Ἐ | ΒΟΥΝ Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ Ἰ ΦΟΥΟΥ ΕΡ† ΤΑΙΟ
 Ἰ ΠΕΡ ΝΙΩ† Ἰ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἘΘ ΜΕΖ Ἰ ΩΟΥ
 ΜΗΧΑΗΛ ΠΑΡΧΩΝ ἸΤΕ ΦΟΥΩΙΝΙ. ΝΙΜ ΠΕ ἘΤΕΝ
 ΓΝΑ ΕΡ ΦΟΥΙΝ ΑΝ Ἰ ΟΥΖΕΒΩ Ἰ ΩΟΥ ΕΦΘΟΥΗΤ
 Ἐ ΠΑΙ ΗΙ ἘΘ ΟΥΑΒ Ἰ ΦΟΥΟΥ ΕΦΟΥΩΜ ἘΒΟΛΒΕΝ 20
 ΠΙΛΓΑΘΟΝ ἘΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΩΗΡΙ Ἰ ΠΙΟΥΡΟ
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΒΕΝ ΝΕΡΔΙΠΝΟΝ ΒΕΝ ΠΑΡΑΣΤΟΝ
 Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΙΧΙ-
 ΝΟΥΩΜ ἘΤΑΥΧΑΥ ΒΑΡΩΝ Ἰ ΦΟΥΟΥ ΖΑΝΣΑΡΚΙΚΟΝ
 ΑΝ ΝΑΙ ἘΨΑΚ ΕΡ ΠΩΒΩ ἸΠΟΥΟΥΝΟΥ ΜΕΝΕΝΣΑ 25
 ΘΕΡΕΚΟΥΩΜ ἘΒΟΛ Ἰ ΒΗΤΟΥ. ΑΛΛΑ ΝΙΧΙΝΟΥΩΜ
 ρ̅λ̅β. α. ἘΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΝ Ἰ ΦΟΥΟΥ ΠΣΩΜΑ Ἰ Φ†
 ΠΕ ΦΑΙ ἘΤΑΥ ΕΡ ΦΟΥΙΝ ἸΜΟΥ ΒΕΝ ΘΝΕΧΙ Ἰ

†παρθενος ἐθ ογав μαριὰ †ζιῆβι ἢ ατ ὥ-
 λεβ φαι ἐταϋτηιϋ ἡaron ὡατεϋτοϋχον ἐβολζι
 τοτϋ ἢ πιχασι. Πιηρη ἐταγχαϋ ἡaron ἢ
 φοοϋ οϋηρη ἢ ζγλικεν αν πε φαι ἐωανσω
 ἢ ἡητϋ ἢτενθιβι ογορ ἢτε οϋμετατϡαϋ ὡπι 5
 ἢ ἡητεν. Ἀλλα πιςνοϋ πε ἐτ α πιματοι
 χοτϋ πεφιρ ἢ φ† πιλορος ζι πισταγρος
 αϋφονϋ ἐβολ ἡaron ὡατε ϋ τοϋχον ἐβολῆεν

ῤῶβ. β. νεννοβι | Ζαναϋ αν ἐταγχαϋ ἡaron ἢ φοοϋ
 ναι ἐωαγσωσι ἢ ογῆζοοϋ ιε β ἢςετακο ογορ 10
 ἢςεχωνς. Ἀλλα ζαννοῦμα νε ἢτε †γραφη
 ἐθ ογав ναι ἐωαγὡπι εϋμην ἐβολ ὡα ἐνεζ
 εϋ† ἢ πεαι. Ὡ nim ἐθ ναωορη εϋνοϋς ἢ
 ρεμ ἢφε ἢ φοοϋ εϋναϋ ἐ παι νιω† ἢ ραϡι
 εϋφωρω ἐβολ ἡεν τφε nem ζιχεν πκαζι εῶβε 15
 π ερ φμεγὶ ἢπιαρχηαγγελος ἐθ ογав μιχαηλ.

Μαρεν ταςθον †νοϋ ζιχεν νιχομ nem νιωφ-
 ηρι ἐταγὡπι ἐβολζιτεν πιαρχηαγγελος μι-
 χαηλ φαι ἐτενθοϋητ ἐ ἡοϋν ἐ πεϋτοπος ἢ

ῤῶβ. α. φοοϋ | ενχωκ ἐβολ ἢ ἡητϋ ἢ π ερ φμεγὶ 20
 ἢ πεϋταιο nem πεϋτοπος ἐτανκοτϋ ἡεν
 πεϋραν ἐθ ογав. Ζαρα τετενιρι ἢ φμεγὶ
 ἢ ὥπτεν αν ἢ εϋφημιὰ †ςϋνκλητικη τςζιμι
 ἢ αρισταρχος πεστρατγλατης φαι ἐτ α ποϋρο
 ἢ εϋσεβης οηνοϋριος θαϡϋ ζιχεν †νηςος ἢτε 25
 †ρακη. Τετενσωοϋν γαρ τηροϋ ὦ πιλαος
 ἢ μαιχρῆ χε οϋεϋσεβης πε ἐμαϡω πε πιστ-
 ρατγλατης ἐτεμμαϋ ἐτ ερ μεῶρε ὡαροϋ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-
 ρ̄λ̄ϛ. β. ΝΑΗΤ ΑΥΓΙ ΕΞΡΗΙ Μ ΠΕΜΘΟ Μ Φ† Μ ΦΡΗ† |
 ἢ κορνηλιος ἢ πιχογ. Παι ρωμι ΕΤ ΤΑΙΝΟΥΤ
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ΕΤΑΦΒΙ Μ ΠΙΩΜΣ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤϩ Μ ΠΕΝΙΩΤ 5
 ΕΤ ΤΑΙΝΟΥΤ ΟΥΟΖ ΜΠΑΡΕΦ†ΣΒΩ ΠΙΝΙΩ† ΙΩ-
 ΑΝΝΗΣ ΜΠΕ ϩ ΧΑ ΤΟΤϩ ΕΒΟΛ ΕΦ† ΑΓΑΡΗ ΝΕΜ
 ΖΑΝΠΡΟΣΦΟΡΑ Μ ΣΟΥ ΙΒ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ
 Μ ΠΙΔΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΝΕΜ ΣΟΥ
 ΚΑ ΟΝ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ Μ †ΠΑΡΘΕΝΟΣ 10
 ΕΘ ΟΥΑΒ ΜΑΡΙΑ ΝΕΜ ΣΟΥ ΚΘ ΟΝ ΚΑΤΑ ΑΒΟΤ
 ΕΤΕ ΠΕΖΟΟΥ Μ ΜΙΣΙ ΠΕ Μ ΠΕΝΘΣ ΙΗC ΠΧC ΕΥ†
 ρ̄λ̄ϛ. α. ἢ ΖΑΝΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΝΜΕΤΝΑΗΤ | ἢ ΑΤ ΒΙ
 ΗΠΙ ΜΜΩΟΥ Ε Π ΕΡ ΦΜΕΥΙ Μ Φ† ΠΙΛΟΓΟΣ.
 ΝΘΟϩ ΟΝ ΠΙΡΩΜΙ Μ ΘΜΗΙ ΑΦΩΩΠΙ ΕΦΙΡΙ Μ 15
 ΠΑΙ ΡΗ† Μ ΟΥ ΝΙΩ† Μ ΣΟΥ. ΜΕΝΕΝCΑ ΝΑΙ
 ΔΕ Α ΠΕΡCΗΟΥ ΧΩΚ ΕΒΟΛ ΕΘΡΕΦΩΕ ΝΑϩ ΖΑ ΠΧC
 Μ ΦΡΗ† Μ ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΑΦΜΟΥ† Ε ΕΥΦΗ-
 ΜΙΑ †CΥΝΚΛΗΤΙΚΗ ΤΕΦCΖΙΜΙ ΠΕΧΑϩ ΝΑC. ΧΕ
 ΤΑCΩΝΙ ΙC ΖΗΠΠΕ ΤΕΝΑΥ ΕΡΟΙ ΧΕ Α ΠΑ ΣΟΥ 20
 ΧΩΚ ΕΒΟΛ ΕΘΡΙΖΩΛ ΕΡΑΤϩ Μ ΠCC Μ ΦΡΗ† Μ
 ΝΑΙΟ† ΤΗΡΟΥ. ΑΡΕCΩΤΕΜ ΖΩΙ Ε ΝΙCΒΩΟΥΙ Μ
 ρ̄λ̄ϛ. β. ΩΝΉ ΕΤΑΦΖΟΝΖΕΝ ΜΜΩΟΥ Ε ΤΟΤΕΝ | ἢ ΧΕ ΠΙ-
 ΤΡΙCΜΑΚΑΡΙΟΣ Μ ΙΩΤ ΙΩΑΝΝΗΣ ΦΑΙ ΕΤ Α ΤΑΙ
 ΝΗCΟC ΤΗΡC ΒΙ ΟΥΩΙΝΙ ΕΒΟΛΖΙ ΤΟΤϩ ΟΥΟΖ 25
 ΑΥCΟΥΕΝ Φ†. ΕΥΜΗΩ ΓΑΡ Μ CΟΠ ΑΡΕCΩΤΕΜ
 ΕΒΟΛΖΙ ΤΟΤϩ ΉΕΝ ΝΕΜΑΩΧ Μ ΠΗΙ ΜΜΟ ΧΕ ΜΜΟΝ
 Π ΕΤ ΟΙ Μ ΝΙΩ† Ε †ΑΓΑΡΗ. ΟΥΟΖ ΟΝ ΧΕ

ὡΑΡΕΠΙΝΑΙΩΟΥΩΟΥ ἴΜΟΙ ἔΧΕΝ †ΚΡΙCIC ΑΠΛΩC
 Ἰ Π ΚΕ CΕΠΙ Ἰ ΝΙCΑΧΙ Ἰ CΟΛCΕΛ ἔΤΑQΧΟΤΟΥ
 ΝΑΝ ΕΘΒΕ ΠΟΥCΑΙ Ἰ ΝΕΝΨΥΧΗ ἸΧΕ ΠΙΝΙΩ†
 ἔΤΕΜΜΑΥ ἸΩΑΝΝΗC ΛΟΙΠΟΝ QΗΠΠΕ †QΟΝQΕΝ
 ῥλ̄ε. α. ἔΤΟ† Ἰ ΦΟΟΥ ΕΙΧΩ Ἰ Φ† ΉΕΝ ΤΑΜΗ† ΝΕΜ | 5
 ἔ ΒΑΤΑQΗ ἸΠΑΤ ΔΙ ἔΒΟΛΉΕΝ ΠΑΙ ΚΟCΜΟC
 ΧΕ ΧΑC ἸΝΗΗ ΧΑ ΤΟ† ἔΒΟΛΉΕΝ ΝΗ ἔΤΕΝΙΡΙ
 ἸΜΩΟΥ †ΝΟΥ ΉΕΝ CΟΥ ἸΒ Ἰ ἔQΟΥ Ἰ ΠΙΛΒΟΤ
 ΠἔQΟΥ Ἰ ΠΙΑΡΧΗΛΓΓΕΛΟC ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ΝΕΜ ΉΕΝ CΟΥ ΚΑ ΟΝ Ἰ ἔQΟΥ Ἰ †ΟΥΡΩ ΘΜΑΥ 10
 Ἰ ΠΟΥΡΟ ἸΤΕ ΝΙΟΥΡΩΟΥ ΉΕΝ CΟΥ ΚΘ ΔΕ ΟΝ
 Ἰ ἔQΟΥ Ἰ ΝΙCΙ Ἰ Φ† ΠΙΛΟΓΟC. ΑΝΑΥ ΧΕ ΟΥΝ
 ἸΠΕΡ ΕΡ ΚΑΤΑΦΡΟΝΙΝ Ἰ †ΠΡΟCΦΟΡΑ ἸΤΕ ΠΙ-
 ΑΡΧΗΛΓΓΕΛΟC ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ΟΥΝΙ ἸΘΟΥ
 ἔΤ ΤΩΒQ ἔΧΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΧΑC ἸΤΕQΤΩΒQ 15
 ῥλ̄ε. β. ἔQΡΗ | ἔΧΩΝ Ἰ ΠΕΜΘΟ Ἰ Φ† ἸΤΕQ ΕΡ ΟΥΝΑΙ
 Ἰ ΑΓΑΠΗ ΝΕΜΑΝ ἸΤΕQΩΠ ἔΡΟΥ Ἰ ΤΑΨΥΧΗ
 Ἰ ΤΑΛΕΠΩΡΟC. ΝΘΟC ΔΕ †CQΙΜΙ Ἰ CΑΒΗ ἔΤΕΜ-
 ΜΑΥ ΠΕΧΑC Ἰ ΠΕCQΑΙ ΧΕ ΠΑΘC ΟΥΟQ ΠΑCΟΝ
 QΟΝΉ ἸΧΕ ΠΘC ΦΑΙ ἔΤΑΝΝΑQ† ἔΡΟΥ ΧΕ †ΝΑΧΩ 20
 ἔΦΑQΟΥ ΑΝ ΉΕΝ ΝΗ ἔΤ ΑΚΟΥΑQCΑQΝΙ ἸΜΩΟΥ
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γελος φωτς ἐρος ασταρος ἐ ρατς βεν πι-
 κωιτων ἐτ εκ̀κoт н нηтq. Αςωπι δε εκ̀τ
 ἐ πωωι βα τζικων н гανсθoι н oγqι ναθεν-
 соγeнoγ oγoг nape oγφaнoc moг ἐρος πε
 н πiεгooy nem πiεxωpг βεν oγμεταθmoγнк 5
 oγoг nacoγωωт нmoq пе н г н coп н мннι
 ecepètin нmoq ἐoγβοηθiα нас. Αςωπι δε
 ρ̄m. b. MENENCA NAI | λ φτ ωini нca πeγceβнc
 apicтapxoc пicтpaтγλaтнc φai ἐταν epωopп
 нтаoγ ἐ пeгpaн бaxен oγkoγxι aqωe naq 10
 ἐ φmωит н pωmи nиβeн. Tςгimи δε нcabe
 ἐγφнмiα тcγнκλнтнκн тcгimи н apicтapxoc
 пicтpaтeλaтнc нпe cxa тoтc ἐβολβeн ne-
 cãгaпн ἐт ecipì нmωoγ nem неcпpoсфopα
 nai ἐ nape пicтpaтγλaтнc ipì нmωoγ ἐтi 15
 eqoнb нпate qmoγ βeн φpaн н пiaрxнãг-
 γελος èθ oγab мнxанл. Oγoг naciнc нmoс
 пе è тoγгo è xωoγ èмaωω παpa пicнoγ è
 ρ̄mā. a. nape пecгai | ωнb. Πiδιaбoлoc δε н πi-
 mocte п èθ nane q nиβeн нтe пeнгeнoc 20
 icxen ωopп нпe qωqai èpoq eqnaγ è ni п
 èθ naneγ èpe тai cгimи ipì нmωoγ βeн φpaн
 н пiaрxнãггeлoc èθ oγab мнxанл aqxoг
 èpoс aqoγωω è тaкo н пecβexе φai ἐт ec
 xoγωт èβoл бa xωq èβoлзитeн φт. Αςωπι 25
 δε н oγèгooy aqбi naq н oγcχнмa н moγ-
 naχн èpe гaн ke дeмoн moωи nemac н
 пcmoт н гaнпapθeнoc oγoг naqxoлг н oγcχн-

ρ̅μ̅α̅.β. μα ἢ νοῦβ αὐὶ αὐδὲ εἰ ῥατὴ βατεν φρο |
 ἢ πεσὼν ἀσούωρπ ἡτεσβωκὶ νὰς ἐ ἡοῦν ἐσχω
 ἡμὸς Χε μαωε νε ἄχος ἢ εὐφηνιὰ ἱσύν-
 κλητικὴ τςῖμι ἢ ἀριστάρχος πιστράτγλατὴς
 χε ἰσούπαρθεῖνος ἡμοῦναχὴ ὁε εἰ ῥατς ζῖρεν 5
 πιρο ἐσούωω εἰ ἐρ προσκύνιν ἡμὸ νὲμ νὲς
 κε ωερί ἐθ νανὲς. ἱσῖμι δὲ ἢ σὰβε ἐτεμ-
 μαγ ἐτασσωτεμ ἐ ναι σὰχι ἀσὶ ἐβὼλζα πι-
 μαζ δ ἢ ρο ἡτε πεσὼν οὔος ἀσούαζσαζνὶ
 ἐθορῶενς ἐ ἡοῦν ωαρος ἐσμεγὶ χε οὔμογ- 10
 ναχὴ ἢ ταφμὴ τε. Οὔος ἐτ α νὶ κε
 ρ̅μ̅β̅.α. ἐβὼλὶκ | ἰ ἐβὼλ ἀγναγ ἐρογ ἡθογ πιὰβὼλος
 ἐαὐδὲ εἰ ῥατὴ ἐρ ἐρ φορὶν ἢ οὔσχημα ἢ
 νοῦχ ἀγούωωτ ἡμὸγ οὔος ἀγούαζσαζνὶ
 νὰγ νὲμ νη ἐθ νημαγ ἐ ἰ ἐἡοῦν. Πιὰλ- 15
 βὼλος δὲ αὐὶ ἐἡοῦν ἐρε περζο φαζτ ἐπεσὼν
 ζωσ μοῦναχὴ ἢ ταφμὴ οὔος νη ἐθ μοωὶ
 νημαγ νὰγὶρὶ ἢ παὶ ρητ̅ ον πε. Εὐφηνιὰ
 δὲ ἱσύνκλητικὴ ἐτασναγ ἐρος ἡεν παὶ
 σχημα ἢ παὶ ρητ̅ ἀς ἐρ ωφηνὶ ἐμαωω ἢ 20
 περνιωτ̅ ἢ θεβὶδ ἀστωὴς ἀσὰμονὶ ἡμὸγ ἢ
 ρ̅μ̅β̅.β. χὼλεμ ἐπὶ δὴ αὐ ἐρ φορὶν ἢ οὔσχημα | ἢ
 σῖμι πε ἀσολγ ἐ ἡοῦν ἐ πεσὼν. Ἐταγφοζ
 δὲ ἐ πικοῖτων πῖμα ἐρε τζικων ἢ πιαρχὴ ἀγ-
 γελὸς μιχαὴλ ἢ ἡντγ αὐ ἐρ ζοτ̅ ἡχε πι- 25
 ἀβὼλος ἐ ζωλ ἐ ἡοῦν ἡθογ νὲμ νη ἐθ
 νημαγ. ἱσῖμι δὲ ἢ σὰβη ἐτεμμαγ νὰςτ̅
 τὰιδ νὰς πε ἐσχω ἡμὸς χε ἀρὶ ἱἀραπὴ

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ῥμῆ. β. εὐρὲχωκ ἐβολ ἢ νιεντολῆ ἢ τε | πῶς οὖος
 ζῆππε ἀρε ὥπι ἀρε ζωοῦτ ἢ ἔητοῦ τηροῦ.
 Κε γὰρ ἀρχος ἦχε πῶς κε φη ἐθ νὰρεὶ βεν
 οὔεντολῆ ἢ οὔωτ ἀρῶπι ἐρζιωοῦτ ἢ ἔητοῦ
 τηροῦ οὖος τεσῶοῦν κε φ† μοσ† ἢ †μεθ- 5
 νοῦχ ἐμαῶω. Οὖος οὐ δαγία χῶ ἢμος βεν
 πιμαρ ἔ ἢ ψαλμος κε πῶς νάτακε οὔον
 νιβεν ἐτ σαχὶ ἢ †μεθνοῦχ οὖος ἀρε ὥπι
 ἀρε κε μεθνοῦχ φ† νάτακο ἢ χῶλεμ μῆ
 ἢπε χος νῆι ἔα τῆν ἢ οὔκοῦχι κε ἰσθεν 10

ῥμῆ. α. πιέροοῦ ἐτ α πα γαι ἰ ἐβολῆεν σῶμα ῶα |
 ἐ ἔοῦν ἐ †νοῦ ἢπε οὔρωμι ἢ οὔωτ ἐρ σα-
 ἔοῦν ἐ φρο ἢ πα κοιτων ῶα ἐβρη ἢ ἐ νά
 κε ἐβιαίκ. Ἀς ἐρ οὔῶ ἦχε εὔφημιὰ κε ἔμῆ
 πε †χῶ ἢμος νε οὖος οὔμεθνοῦχ ἀν πε 15
 †χῶ ἢμος ὦ τα σῶνι ἐτ ταινοῦτ. †ωρκ
 νε ἢ φ† πιπαντωκρατωρ νεμ περνιῶ† ἢ
 ἀρχηαγγελος ἐθ οὔαν μιχαήλ φαι ἐταρ-
 ἔωτεβ ἢ πιροῦ ἢ ἀρχεος κε ἰσθεν πιέροοῦ
 ἐτ ἰ πα μακαριος ἢ γαι ἰ ἐβολῆεν σῶμα 20
 ῶα ἐἔοῦν ἐ φοοῦ ἢ ἐροοῦ ἢπε οὔρωμι ἢ

ῥμῆ. β. οὔωτ ἐρ σαἔοῦν ἐ φρο ἢ πα κοιτων | οὔδε
 ἢ πι ἐρ ἀνεχεςθε εἶροῦ ἔωντ ἐ ἔοῦν ἐροι
 κε χας ἢ τοῦναγ ἐ πα ρο ἐ πτηρῦ. Ἀρ ἐρ
 οὔῶ ἦχε πιδιαβολος ἐροι ἢ πσμοτ ἢ †μοῦ- 25
 νάχη πεχαρ ἢ εὔφημιὰ †σῦνκλητικὴ κε ἢ
 ὥορπ μεν ἀρε χος ἢπε οὔρωμι ἢ οὔωτ ἰ
 ἐἔοῦν ῶα ροι ἰσθεν ἐτ α πα γαι ἢτον ἢμοῦ.

†νοῦ χε ρηππε ἀρε ἐρ νοβι ογορ †κε ἀνομια
 ἀρε χοκς ἐβολ ρηππε ἀρε χε μεθνοῦχ ἀρε
 ὠρκ ἡ νοῦχ. Μη ἡπε χοκς νηι βα τρη ἡ
 ρ̄μζ. α. οὔκοῦσι χε χας ἡ ὠορπ ἡτα ὡε νηι | ἐ ἡοῦν
 ἐ πα κοιτων ἡτασοῦνι ἐ πα κοῦλατωρ ἐτ 5
 α πα ραι τηιτ ἐ τοτq ἡπατ ἐqι ἐβολθεν
 σωμα μη πικοῦλατηρ οὔρωμι αν πε μη
 ὡαγκτε ἡ ροῦτ κοῦλατωρ ἐ σζιμι ἐνερ οὔκ
 οῦν οῦον οὔρωμι ἐ ἡοῦν ἡεν πεκοιτων
 †νοῦ ογορ παι κε οὔαι ον ἐφ οσον αἰχেম 10
 παι ρωμι εν ἡοῦν ἡεν πεκοιτων ἐ ἀρε χε
 μεθνοῦχ ἐ χωq ογορ ἀρε ὠρκ ἡ νοῦχ ἡ
 †ναῶεπτο† αν ἐ πτηrq ἡ πα σῦγγενης
 ἀρε ὡαν† νηι ἡτε μετραμαδ τηρς. †ςζιμι
 ρ̄μζ. β. δε ἡ σαβη εὔφημιὰ | αςνετq ρως ἡ σῶβι 15
 ἡεν οὔσῶβι ἡ π̄ν̄ατικον ογορ πεχας ἡ πι-
 διὰβολος ἐqoi ἡ πςμοτ ἡ †μοῦναχη χε ὡ
 ταςῶνι παι ρῶβ ρω χε ρεμσι nem ραι οὔ-
 μετατςομ νηι πε φαι ογορ †χω ἡμος νε
 χε οὔ μονον νιχηρμα ἐτ ἀρε ἐνοῦ nem 20
 νικοςμηςις εῶβε παι ρῶβ ἡεν οὔμεῶμνι ὡαγ†
 νηι ἡ νιχηρμα ἐτ ἡεν πιπαλλατιον ἡτε
 οννοῦριος πιοῦρο ἡ εὔσεβης nem νικοςμηςις
 ἐτ ὡοπ ναq τηροῦ nem νιχηρμα ἡτε παι
 κοςμος τηrq ἡνε σῶωπι ἡμοι εῶρι ἐρ παρα- 25
 ρ̄μ̄η. α. βενιν | ἡ νιςῦνῶηκη ἐτ αἰςεμνητοῦ nem πα
 μακαριος η ραι ἀριστάρχος πιστρατῦλατης
 εὔταινοῦτ ἡτα ἐρ κῶινωνιν nem κε ρωμι

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ΜΑΤΑΜΟΙ ΜΟΝΟΝ ΤΗΝΑΤΟΥΝΟΣ ΟΥΝΙΩΤ ἢ ΧΩΝΤ
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 ρῆλ. β. ΑΥΧΕ Ἀ ΠΧΤ ἘΒΟΛ ΧΕ ΜΠΕ ΞΙ ἂΝ | ΤΣΑΡΖ
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ρῆλ. γ. ἄΝΤΕΨΛΗΛ ΕΥCΟΠ ΟΥΟΣ ΜΕΝΕΝCΑ ΠΨΛΗΛ |
 ΤΗΝΑΙΝΙ ἢ ΠΙΚΟΥΛΑΤΩΡ ἘΤΕΜΜΑΥ ἄΝΤΕΝΑΥ ἘΡΟΨ 25
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εὐφημιὰ ἑσπέρην κλητικὴν ὁρβὴν σάσα
 νιβεν ἀρκωτὶ ἡσά πῆρῃτὶ ἡ φωτὸς οὐρὸς ἀφ' ἐρ
 ρητὸς ἡ ψῆβῃτὶ ἡ περὶνι ἀφ' ἐρ φορὶν ἡ οὐμορ-
 φῇ ἐσπερὶνοῦτ' ἐμάω. Ἐσπερὶνι δὲ ἐτ' ται-
 νοῦτ' εὐφημιὰ ἑσπέρην κλητικὴν ἐτασναγ' ἐροῦν καὶ 5
 ρῆβ. β. ἀφ' ὧβῃτ' ἡβεν περὶνι ἀσ' ἐρ ροτ' ἐμάω | ἀσώω
 ἐβὼλ ἐσχω ἡμὸς καὶ πᾶρχναγγελὸς μιχαήλ
 ἀρὶ βοῦθῃν ἐροὶ ἡβεν ται οὐνοῦ ἡ ἀναγκὴ φῇ
 ἐταρβὼν ἡβεν ἡ ἑσπέρην τῆρς ἡτε πῆσῃ ἀρὶ
 βοῦθῃν ἐροὶ καὶ κωοῦν ὡ πῶς καὶ ἡθὸς περὶ 10
 ἐτ' ἀ παμακαρίος ἡ καὶ τῆρ ἐτ' οὐτ' κ' ἡ
 τῆρ ἡπάτ' ἐρὶ ἐβὼλ ἡβεν σῶμα καὶ καὶ ἐκὼπι
 ἐκρῶις ἐροὶ οὐρὸς ἐκοὶ ἡ σὸβτ' ἐτ' ταρρῶν
 ἐβὼλ καὶ ἐπὶβοῦλῃ νιβεν ἡτε πῆσῃ. φῇ δὲ
 ἐτασχοῦ ἀσ' ἐρ σφραγὶζιν ἡμὸς ἡβεν φῆρ 15
 ρῆβ. α. ἡ φῆρ νῆμ πῶρῃ νῆμ πῆρῃ ἐθ' οὐαβ |
 οὐρὸς ἡβεν ἑσπέρην καὶ πᾶδᾶβολος βὼλ ἐβὼλ
 νῆμ νῆρ ἐνεργίᾳ τῆρ οὐ ἡπερὶν ἐβὼλ ἡ φῆρ
 ἡ οὐσταχοῦλ. Μῆνεν καὶ δὲ καὶ πᾶδᾶβολος
 οὐρὸς ἐρὸς μῆνεν καὶ οὐρὸς ἐρὸς ἡ περὶν 20
 ἡ οὐρῶν ἡ ἐθώω ἐρρῶν ἐμάω ἐρρὸς οὐ-
 μορφῇ ἡμὸς ἡ φῆρ ἡ οὐρὸς ἡ βᾶρπῃ ἐρρὸς
 νῆρβᾶλ ἡρὸς ἡ σὸρ ἐμάω ἐρρὸς πῆρ ἡτε
 τῆρ ἀφ' ἐρ ἐ πῶν ἡ φῆρ ἡ οὐρὸς ἡτῶν
 ἐρρὸς οὐρὸς ἡ ρὸ β' ἡθὸς ἡβεν τῆρ καὶ ἐρὸς 25
 ρῆβ. β. ἡ καὶ ἐμάω. Οὐρὸς ἐταρρὸς ἐρᾶτ' | ἡ
 περὶν ἐβὼλ καὶ περὶν ἐρρῶν ὡω ἐβὼλ νᾶρ-
 ρας ἐμάω. Εὐφημιὰ δὲ ἑσπέρην κλητικὴν

ἑτασναγ ἑροq ἑταqωιβ† ἕεν πεqῖνι ἕεν †ογ-
 νογ ασqωλ ἑρογν ἑ πεσκοιτων ασἀμονι ἑ
 †ρικων ἑρε πιλγμνη ἑτε παρχηἀγγελος ἑθ
 ογав михаηλ ep ζωγραφιν ἑρος ασωωπι ασ
 ep αμαληx ἑβογν ἑρος ασωω ἑβολ εсxω 5
 ἑμος xε παρχηἀγγελος ἑθ ογав михаηλ
 ἀρι βοηῖν ἑροι ἑτεκναqμετ ἑ τοτq ἑ πιca-
 ἑχροq. Πιδιἀβολος δε αqωωπι epḡzi ἑρατq
 pñd. a. cαβολ | ἑ φρο ἑ πικοιτων ἑπι δε ἑπε qxem-
 xom ἑ qωλ ἑβογν εῖθε πωογ ἑ παρχηἀγ- 10
 γελος ἑθ ογав михаηλ ἑταqμαz πικοιτων
 αqταε πεqτηв qixen πεqωαι αqceκῆρωογ
 ἑβολῆεν πεqxeвωαι epωω ἑβολ epxω ἑμος
 xε ω βιὰ ογ πε †наαiḡ ἑε eyφhμiα ααi ἑ-
 βογн qα po eiogωω ἑ ep qал ἑμο ογoз 15
 ἑтасокi ἑ πтако nemni αixem† ἑρε ὄrhoγт
 ἑροι εῖθε тαι φοxi ἑ qε ἀρε ἀμονι ἑμος ἑ
 ωopп мен αitoγnoc πιλαος ἑτε нuoγdai
 pñd. b. ἑxen meciac φh ἑт oγmoγte | ἑροq xε pñc
 eimeγi nhι πε xε †наωκωpḡ ἑτεqxom αqḡe- 20
 bioi nem та xom τηpc ḡaten πιqε ἑτε πιc-
 таγpoc Oγoз icxen ωopп ἀnok πε ἑт αi ep
 qал ἑ αdαm nem eyλ αiḡpoγ ep παpаваниn
 ἑ †ентолh ἑτε φ† αiαιτογ ἑ qemmo ἑ πι-
 παpαdiсoc nem nima ἑ ωopi ἑ ογωini. Anok 25
 on πε ἑται ep qал ἑ na αγγελος qат oγ-
 ziтоγ ἑβολῆεν πογωογ ἀnok πε ἑται pе
 niλφωφ epnovi qante φ† qotoγ ἑβολῆεν

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥCΜΟC. ἈΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ
 ρ̅Π̅Ε. Α. ΝΙΡΕΜCΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἰρι ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ΨΑΝΤΕ Φ† ΖΩΟΥ ἘCΩΟΥ ἢ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΡΟΤΟΥ ἘΒΟΛ. ἈΝΟΚ ΠΕ ἘΤΑΙ- 5
 ΤΑΜΕ ἸΕΖΑΒΕΛ ἘΦΝΟΒΙ ΑΙΨΩΤΕΒ ἢ ΠΙ ΚΕ ΔΧΑΒ
 ΝΕΜΑC ΉΕΝ ΤΕC ΠΑΡΑΝΟΜΙΑ. ἈΝΟΚ ΠΕ ἘΤΑΙ-
 ΤΟΥΝΟC ΝΕΝΩΗΡΙ ἢ ΠΙC̅Λ̅ ἘCΕΝ ΔΔΡΩΝ ΑΥΩΩΠΙ
 ΕΥ† ἸΚΑΖ ΝΑΦ ΨΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑCΙ
 ἸΤΟΥΩΕΜΩΙ ἸΜΟΦ Ἐ Δ Φ† ΧΩΝ† ἘΡΩΟΥ ΟΥΟZ 10
 ΑΦΡΟΤΟΥ ἘΒΟΛ. ἈΠΛΩC ΝΟΒΙ ΝΙΒΕΝ ἈΝΟΚ ΠΕ
 ρ̅Π̅Ε. Β. ἘΤΑΙΘΡΟΥΩΠΙ. Ω ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΑΝ ΠΕ |
 ἘΤΑΚCΑΤ ἘΒΟΛΉΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΓΓΕΛΟC ΑΥΪΤ
 ἘΪΡΗΙ Ἐ†ΛΥΜΝΗ ἢ ΧΡΩΜ ἘΘ ΜΟZ. Ω ΜΙΧΑΗΛ
 ἸC ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΔΙΧΑΥ ΝΑΚ ΑΝΩΩΠΙ ἸΖΗΛ 15
 ΕΜΝΗ ΝΕΜ ΝΑΙ ΉΕΝ ΠΙΑΗΡ ἸΜΑΓΑΤΕΝ ἘΝΧΟΡ
 Ε ΝΗ ἘΤΕΝΝΑΨΕΜCΟΜ ἸΤΑΖΩΟΥ. ΟΥΑΙ ΉΕΝ
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΉΕΝ
 ΟΥΑΝΑΨ ἢ ΝΟΥΧ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΚΑΤΑΔΑΛΙΑ
 ΟΥΑΙ ΉΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤCΑΝΚΟΤC 20
 ΟΥΑΙ ΉΕΝ ΟΥΧΟZ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΕΛΚΩΔΙ ΟΥΑΙ
 ΉΕΝ ΟΥΔΙΟΥΙ. ΕΩΩΠ ΑΝΩΑΝΕΜΙ ΧΕ ἸΠΕ ΝΩ-
 ρ̅Π̅Ε. Α. ΧΕΜCΟΜ ἘΡΟΦ | ΉΕΝ ΟΥΧΟΡΧC ἢ ΠΑΙ ΡΗ† ΨΑΝ-
 ἸΝΙ ἘΖΡΗΙ ἘCΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩΨ ΧΕ ΧΑC ἸΝΕΡ-
 ΡΩΙC ἸΤΕΡΡ ΕΡ ΟΥCΟΠ ἢ ΨΛΗΛ ΉΔ ΝΕΡΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΩΤΕΜΘΡΕΝΝΑΥ ἘΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἘΜΑΨΩ ΟΥΟZ ΤΕΚCΤΟΛΗ ἘΤ ΉΕΝ ΤΑΙ ΖΩΓ-

ραφιά ἐτ ἥεν ται φοχι ἢ ᾧ εσφωτῆ ἥεν
 ἡανφάβρι ἢ δογίλβαν αςβρο ἐ ται νιω† ἢ
 χομ ἢ φοογ. Οὕτω φη ἐταγαίq ἢ σταγρος
 ᾠατε qφωрк ἢ τα νογνι ἡα τῆη ἢ φοογ

ῤῥῥ. β. οὕτω ον †νογ πε ερε | τεκρικων φωτῆ ἐροq 5
 ᾧ μιχαηλ πε ἐτας ερ κωλιν ἢμοι ογοῖ αςβρο
 ἐροι nem τα χομ τηρε ἢ φοογ ἢπ αςχατ
 ἢταχωκ ἢ πα οὔω ἐβολ nem εὔφημιὰ
 †συγκλητικη. Ω βιὰ ἢ φοογ ἐρε μιχαηλ †
 ἡισι νηι σα σα νιβεν αἰζω οὔπε †ηλαιο νε 10
 ᾧ εὔφημιὰ †συγκλητικη ἄρε σω ἢμος †νογ
 ξε †ηαωχεμχομ ἐρο αν ἐρε ερ θαριν ἐ ται
 κογχι ἢ φοχι ἢ ᾧ ἐτ ἥεν nexix. Ιςχε ἀγα
 ἰε αρι ἐμι νε ξε †ηνογ ᾠα ῤῥ ον ἥεν οὔε-
 ροογ ἐρε σωογν ἢμοq αν ἐτε σογ ἰῆ ἢ 15

ῤῥῥ. α. παῶνι | πιρσογ ἐτεμμαγ ᾠαγχεμ μιχαηλ
 ερθογнт nem νιαγγελος ερφαβт nem †αγ-
 γελικη τηρε саβολ ἢ πικαταπεταςμα ἢτε
 φωτ εῶβε νιμωογ ἢτε φιὰρο ἢ χημι ογοῖ
 εῶβε νιῶ† nem νιμωογ ἢ ρωογ. Οὔοῖ 20
 †σωογν ἢнок ἢ φαι ξε ᾠαωωπι ἢτεq ερ
 ῤ ἢ ἐρσογ nem [ῤ] ἢ ἐχωρῆ ἢπ αγκην ερτωβῆ
 ογοῖ ερφαбт ατῶνε τωογνογ ἐ πᾠωι ᾠαντε
 φ† σωтем ἐροq ἢτεq ερ χαριζεεε ναq ἢ
 πεq ἐτημα. λοιπον αἰωανι ἐ πιερσογ ἐτεμ- 25

ῤῥῥ. β. μαγ | †ηαι νε εἰσεβτωτ ἥεν ται νιω† ἢχομ
 ἢταλμονι ἢ ται φοχι ἢ ᾧ ἐτ ἥεν nexix ἢταλι
 ἢ μέρος μέρος ἐρρηι ἐχεν τε ἄφε ἢτεναγ ξε

ΤΕΡΑΧΕ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἢΝΑΙ ἸΝΤΕ
 ΕΡ ΒΟΗΘΙΝ Ἐ ΡΟΜΠΙ ἘΖΟΟΥ ἘΤΕΜΜΑΥ. ΜΑΙ ΔΕ
 ΕΣΣΩΤΕΜ ἘΡΩΟΥ ἸΧΕ ΤΣΙΜΙ ἢ ΣΑΒΗ ἘΤΕΜΜΑΥ
 ΑΣΒΙ ΝΑΣ ἢ ΤΣΙΚΩΝ ἸΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ΑΣΒΟΧΙ ἸΣΩΓ ΣΑΒΟΛ ἢ ΦΡΟ ἢ ΠΕΣΚΟΙΤΩΝ 5
 ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ ΔΓ ΕΡ ΑΘΟΥΩΝΖ ἘΒΟΛ ἢ
 ῤῚῚ. Α. ΠΕΣΜΘΟ ΤΣΙΜΙ ΔΕ ἘΤ | ΤΑΙΗΟΥΤ ἘΤΕΜΜΑΥ
 ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΑΣΩΠΙ ΕΣΙΡΙ ἢ ΖΑΝΤΖΟ
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΩΩ ἢ ΠΙΕΖΟΟΥ ΝΕΜ ΠΙΕ-
 ΧΩΡΖ ἸΣΧΕΝ ΠΙΕΖΟΟΥ ἘΤ Α ΠΙΔΙΑΒΟΛΟΣ ΩΕ ΝΑΓ 10
 ἘΒΟΛ ΖΑΡΟΣ ΩΑ ΠΙΕΖΟΟΥ ἘΤΑΓΧΟΣ ΧΕ ΤῚΗΟΥ
 ἸΤΑΤ ΝΕΜΕ ἘΤΕ ΣΟΥ ἸΒ ἢ ΠΑΩΝΙ ΠΕ. ΟΥΟΖ
 ΝΑΣΤΖΟ ἢ ΦΤ ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕΥΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΝΕΜ
 ΝΑΩΤ. ΑΣΩΠΙ ΔΕ ΉΕΝ ΣΟΥ ἸΒ ἢ ΠΑΩΝΙ 15
 ΠΕΖΟΟΥ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ Ἀ ΕΥΦΗΜΙΑ
 ῤῚῚ. Β. ΣΟΒΤ ἢ ΝΗΕΤΟΥ ΝΑ ΕΡ ΧΡΙἈ | ἸΜΟΓ Ἐ ΠΩΑΙ
 ἢ ΜΙΧΑΗΛ ἸΤΕ ΤΠΡΟΣΦΟΡΑ ΝΕΜ ΤΑΠΑΡΧΗ ἸΤΕ
 ΠΙΛΑΟΣ ΉΕΝ ΠΙΤΟΠΟΣ ἸΤΕ ΠΣΟΒΤ ἢ ΝΙΣΝΗΟΥ
 ΉΕΝ ΠΙΜΑ ἢ ΩΠΙ ΜΕΝΕΝΣΑ ΤΣΙΡΗΝΗ ΑΠΛΩΣ 20
 ΑΣΓΙ ΦΡΩΟΥΩ ἢ ΠΩΑΙ ἢ ΚΑΛΩΣ ΚΑΤΑ ΠΕΤΣΩΕ
 ἘΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑΘ ΤΕ ἘΜΑΩΩ. ΠΙΔΙΑΒΟΛΟΣ
 ΔΕ ΠΙΜΑΣΤΕ ΠΕΘΑΝΕΓ ἢ ΣΗΟΥ ΝΙΒΕΝ ἸΠΕ
 ΥΩΓΑΙ ἘΡΟΓ ΕΓΝΑΥ Ἐ ΠΙΔΓΑΘΟΣ ἘΡΕ ΤΑΙ ΣΙΜΙ
 ἸΡΙ ἸΜΩΟΥ ΕΣΣΟΒΤ ἸΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ΉΕΝ 25
 ΠΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ῤῚῚ. Α. ἘΤ Α ΠΙΟΥΩΙΝΙ Ἰ ἘΒΟΛ ἢ | ΖΑΝΑΤΟΟΥΓΙ ἢ ΣΟΥ
 ἸΒ ἢ ΠΑΩΝΙ ἘΤΙ ΕΣΟΖΙ Ἐ ΡΑΤΣ ΕΣΩΛΗΛ ἢ

φναγ ἢ ὥρπ εσερεῖτιν ἢ φ† ἥεν φραν ἢ
 παρχηαγγελος μιχανλ εθρεφὸς ἐ ρατq
 νεμας ὡατ εсxωк ἐβολ ἢ πιωεμωι ἐταс-
 ζιτοτс ἐροq ογoз ἢ τεqназмec ἐ πικoтс
 τηροу ἢ τε πιαῖλβολος. Ζηππε ἰс πιαῖλβολος 5
 αqι αqὸς ἐ ρατ q ἢ πεсm̄θo ἐβολ εqoi ἢ
 псmоt ἢ ογαρχηαγγελος ἐρε занниω† ἢ
 тенз ἢ μοq εqμнr ἢ ογμοхb ἢ νογb ζιxen
 pñō. b. τεq†πi εqтoтс ἢ ὦni ἢ m̄m̄i | ἐρε ογxлом
 ζιxen τεqλaφε αqθαμнoγte ἐβολῆεν занōni 10
 ἢ μαργαριthс ἐναωε ἢ соγeнoγ ἐρε ογω-
 вoт ἢ νογb ἥεν τεqхix ἢ ογinam ἀλλα πι-
 m̄m̄i ἢ τε πicтaγp̄oс ἐθ ογaв xη ζιxωq aη.
 Ἐταqι αqoзi ἐρατq ἢ πεсm̄θo ἐβολ εqḃen
 παι niω† ἢ ωoγ ἢ τai m̄aiη ἐтасnaγ ἐροq 15
 ac ep зo† ἐmaωa aczei ζιxen πиказi. Ἰθοq
 δε αq†тoтс αqтoγнoсс пexaq nac xe ἢ п ep
 epзo† ὦ †сziмi ἐт τaiнoγт ἢ пem̄θo ἢ φ†
 p̄z̄. a. nem neqaggelos ἐθ ογaв | xep̄e †сziмi ἐт
 a пeсmaкapиoс ἢ zai xem зmоt ἢ пem̄θo ἢ 20
 φ†. Ἰθο δε зwi a пemaкapиcмoс ὡπi ἢ
 φpη† ἢ ογлампac εq ep ογωini ἢ пem̄θo ἢ φ†
 Xep̄e θη ἐт a neс θγciа nem neс aгaπh ὡπi ἢ
 φpη† ἢ ογcoвт ἢ aдaмaнтинoн ἐ †oиkoγμeнh
 тнpс xe ἢ ne πιaῖλβολος ет зwoγω ep зал 25
 ἢ m̄oс. Apι πicтeγiн n̄hι ὦ †сziмi ἐт cмa-
 pωoγт xe eиnнoγ ἐβολзитен φ† πпaнтo-
 кpaтωp aиnaγ ἐ ne ὡληλ ἐт apεaιтoγ ἢ

ῥζ̄. β. φοογ ἀγὶ ἐ πῶωι ἡ πέμθο ἡ φτ | εγ ἐρ
 ογῶινι ἐζοτε φρη ἡ ογῶβα ἡ κωβ ἡ σοπ
 ἀγῶωπι εγζι ἀκτιν ἐβολ ἐμαῶω ἀγῶορτερ
 ἡ τἀγγελι τηрс. Ογος ἀγογορπτ ῶαρο ἡξε
 φτ ογος ἀγῶω ἡ ζανсахи нηι хе ἡταχοτογ 5
 не хе хас ἡтесωтем ἡнн ἐθ наὶ ἐβολῆεν ρωι
 зина ἡтесими ἡ ογνιῶτ ἡ ταιὸ ἡ πέμθο ἡ
 φτ. Те сωογн хе ἀγκηн ἐхос ἡхе φτ хе
 ρсωтп ἡхе πисωтем ἐζοτε πῶογῶωογῶι ογος
 ἐ ἀρε ῶан ἐр ат сωтем ἡса нн ἐ τῆнаχοτογ 10

ῥζ̄. α. νε ἀνοκ ἀν πε | ἐτ ἀρε ἐр ат сωтем ἡсωγ
 ἀλλὰ φτ πε ссbнoγт γар хе ат сωтем нивен
 ἀγῶоп ῆεν πτακο. Ασ ἐр ογῶ ἡхе τсгими
 ἡ саbн есхω ἡмос хе ματαμοι хе αῶ не
 нисахи ἐтагзензoнк ἐρωογ ἡхе φτ еθрек- 15
 χοτογ нηι ἀνοκ τῆнаαιτογ ογος ἡтаареz
 ἐρωογ. Αρερ ογῶ ἡхе πιζιὰβολος егхω
 ἡмос хе ἂ φτ зонзен ἐ тот einнoγ ἐβολ-
 зи тотг einнoγ заро хе зω ἐро ἐретако ἡ
 петенте пемакариос ἡ зαι ἀρε хω ἡмос хе 20

ῥζ̄. β. εἰτ ἀγαπῇ ῆα πογχαὶ ἡ τερψγχη. Ic πεзαι
 ἀγ ἐр κληροномн ἡ нιαгaθoн ἡте θμετογρο
 ἡ нифноγῖ. Ογ γар ἐро пе ἐ παῶαι ἡ наὶ
 просфорà неи наὶ ἀγαπῇ τηρογ ἐρετ ἡμωογ
 неи наὶ ῶληλ ἐт oῶ ере ἡρι ἡμωογ. † ογ- 25
 κογχι ογος χα ογκογχι ῆεν пенн мнпoс
 ἡте ер ῆαιε мененса ογснoγ. Ογος мененса
 наὶ ἐῶωп ἡте πιζιὰβολος наγ ἐро ἡ παι

ρητ̄ ἐρε τ̄αγαπη ρναχορ̄ ἐρο̄ ἡτερ̄χωρ̄ ἐβολ̄
 ἡ πετεντε̄ κατᾱ φρητ̄ ἐταρ̄χωρ̄ ἐβολ̄ ἡ
 ρ̄ζ̄β̄. α. νιζ̄γπαρχοντᾱ ἡτε̄ ιωβ̄ | Ἐπῑ δὲ ιωβ̄ ζωρ̄
 ναρ̄ιρῑ ἡ παῑ ρητ̄ ἡ νιζ̄ηκῑ εῶβε̄ φαῑ αῖτακο̄
 ἡ πενταρ̄ τηρ̄ οὔορ̄ αῖβωλ̄ ἡπερ̄ κε̄ σωμᾱ 5
 ἥεν̄ ζαν̄ρεντ̄ εὔζωοῦ̄ nem̄ νιμ̄καρ̄ ἡζ̄ητ̄
 ἡτε̄ νερ̄ωηρῑ nem̄ νερ̄ωηρῑ (sic) αῖρε̄ πιηῑ
 ζ̄ηῑ ἐβ̄ρηῑ ἐξωοῦ̄ οὔορ̄ αῖμοῦ̄ ἡ οὔκοπ̄ ἡ
 οὔωτ̄. Ic̄ φ̄η̄ ἐθ̄ οὔαβ̄ ον̄ δαοῦβιᾱ αῖχορ̄ ἐρορ̄
 εῶβε̄ νιμετ̄ναητ̄ ἐ̄ ναρ̄ιρῑ ἡμωοῦ̄ εῖρκωσ̄ ἡ 10
 νιςωμᾱ ἡτε̄ νη̄ ἐτ̄ εῖρ̄ναχεμοῦ̄ εὔμωγτ̄
 εῖθωμ̄ς ἡμωοῦ̄ ἡ̄ πιδ̄ιὰβολος̄ χορ̄ ἐρορ̄
 ρ̄ζ̄β̄. β. αῖῖνῑ ἐζ̄ρηῑ ἐξωοῦ̄ ἡ οὔμετ̄ζηκῑ κε̄ περ̄ |
 οὔραμαδ̄ ἐμαῶω̄ πε̄. Ἐ̄ π̄αδ̄ αῖρε̄ νιδ̄-
 ᾱξερ̄μη̄ ἐχεν̄ νερ̄βαλ̄ αῖαῖς̄ ἡ̄ βελλ̄ε̄ μαλλον̄ 15
 ζαν̄ζαλατ̄̄ αν̄ νε̄ ἡ̄ παῑ ρητ̄̄ αλλᾱ ἡθορ̄
 πιδ̄ιὰβολος̄ πε̄ nem̄ ζαν̄ κε̄ δ̄εμω̄ν̄ αῖ̄ ερ̄
 πιςμοτ̄ ἡ̄ νιζ̄αλατ̄̄ αῖαῖς̄ ἡ̄ βελλ̄ε̄ εῶβε̄
 ποῖχορ̄ ἐβοῦγ̄ν̄ ἐρορ̄. λοιπον̄ ταῶερῑ ἐῶωπ̄
 τερασ̄ωτεμ̄ ἡ̄ςωῑ κατᾱ πιοῖᾱρ̄σαζ̄νῑ ἡτε̄ π̄δ̄ς 20
 ζω̄ ἐρο̄ ἥεν̄ ναῑ ζ̄βηοῦ̄ῑ ἡ̄ παῑ ρητ̄̄. Αῖχορ̄
 νηῑ ον̄ ἡ̄χε̄ φ̄τ̄̄ χ̄ε̄ ἡ̄χορ̄ νε̄ χ̄ε̄ ζ̄ηπ̄πε̄ ἡ̄μον̄
 ωηρῑ ῶωπ̄ νε̄ nem̄ πεμακαριος̄ ἡ̄ ζ̄αῑ ἡ̄ρις-
 ρ̄ζ̄β̄. α. ταρ̄χορ̄ πιςτρατ̄γλατ̄ης̄ λοιπον̄ | τ̄ωνῑ ἡτε̄
 ζ̄εμ̄σῑ nem̄ οὔρ̄ωμ̄ῑ εῖρ̄ταινοῦτ̄̄ χ̄ε̄ ερε̄ χ̄φο̄ 25
 ἡ̄ οὔωηρῑ νεμαρ̄̄ Χ̄ε̄ χ̄ας̄ ἀρεῶαν̄ῑ ἐβολ̄ἥεν̄
 σωμᾱ ἡτερ̄ ερ̄ κληρονομ̄ιν̄ ἡ̄ φ̄η̄ τ̄εντε̄ οὔορ̄
 ἡτερ̄ῶωπῑ εῖῖρῑ ἡ̄ πεμεγ̄ῑ ἀρεῶαν̄ῑ ἐβολ̄ἥεν̄

снaγ ñ ωορπ мен κε ογαι ἐτακταογ ἐ
πεφραν xe γεμci немаq ογζερετικός πε ñ
αθνογ† φαι ере φ† натакоq ατбне ωск
ñτεq† ñ ογχαλινογс è pωq ñτεqconzq бен
πιπελαγος ñτε φιοm ογoз ñτεqθевioq нем 5
τεqхom τηрс ha pαтq ñ πιεγсевнс onноγ-
pиос Παλιν δε on εθве пимaз б ñ гαι соло-

рзѣ. A. μων тaмo ñмoн è φαι бен | πιφγciαλoγoс
xe apе пiωορп ñ гαι ñте †бромпωαλ μογ ñп
acгемci нем гαι ñ ке coп αλλα ωacωe нac 10
è пωaqe ñтec ep гнibi ωa пeгooγ ñ пecмoγ
Еγтaмo ñмoн xe ñп apе пгeнoc ñ нiαβοки
гемci нем гωoγт ñ ωemmo èβнл è ογгωoγт
ñ ογωт oγoз ñ φpн† è ωaнaиc ñ φωб ñ
нeнзвoс гixен oγcon ñтaн гoтaн aγωaнmoγ 15
φαι пe ñ φpн† àpeωaн пгaи ñ ογàβοки μογ
ωacìni ñ пecлac èβoλ ñмин ñмoc ñ тecφaбq

рзѣ. B. бен пecиeв ñ φaт | xe xac acωaнωω èβoλ-
бен тecacпи ñтe oγoн нibен èмi xe ñмoн
тecгaи ñмaγ Èθве φαι àpeωaн ογàβoк 20
oγωω è бiтc ñ xoнc ωacωω èβoλ ñ †oγнoγ
oγoз ωaγcωтem è тeccmн oγoз ωaγèмi xe
oγaи oγωω è бiтc ñ xoнc гитен нecлac èт
φopx пaи pн† ωaγθωoγ† è poс ñxe пiαβoк
тнpoγ ñтoγωωпи нac ñ boнθoc oγoз ñce 25
ep epитiмaн ñ φн èθ oγωω è бiтc ñ xoнc
Èθве φαι àpeωaн нiaλωoγì нaγ è нiαβoк

рзѣ. A. eγθoγнт ñ пaи pн† | eγωω èβoλ eγoγωω

È ΕΡ ΕΠΙΤΙΜΑΝ Μ ΦΗ ΕΘ ΟΥΩΩ Ε ΒΙΤΣ Ν
 ΧΟΝC ΧΕ ΕΦΟΥΩΩ Ε ΕΡ ΖΑΛ Μ ΦΗ ΕΤ Α Φ†
 ΖΟΝΖΕΝ ΜΙΜΟQ Ε ΤΟΤΟΥ ΨΑΥΧΟC ΝΧΕ ΝΙΛΛΩΟΥΙ
 Ν ΑΤ ΖΗΤ ΕΤΕΜΜΑΥ ΧΕ ΕΡΕ ΝΙΛΒΩΚ ΙΡΙ Ν
 ΟΥΖΟΠ Μ ΦΟΟΥ ΝCΕCΩΟΥΝ ΑΝ ΕΡΕ ΝΙΛΒΩΚ 5
 ΟΥΩΩ Ε ΕΡ ΕΠΙΤΙΜΙΑΝ Μ ΦΗ ΕΤΑΦΟΥΩΩ Ε ΕΡ
 ΝΟΒΙ Ν ΘΗ ΕΤ Α ΠΕCΖΑΙ ΜΟΥ ΛΟΙΠΟΝ ΝΝΕ
 CΩΩΠΙ ΜΜΟΙ ΕΝΕΖ Ε ΘΩΪ ΝΕΜ ΟΥΓΑΜΟC ΝΤΕ
 ΠΑ ΒC Ν ΖΑΙ ΑΡΙCΤΑΡΧΟC ΟΥΔΕ Ν †ΝΑΧΑ ΤΟΤ
 ρ̅ζ̅. Β. ΕΒΟΛ ΑΝ ΉΕΝ ΝΑΠΡΟCΦΟΡΑ ΝΕΜ ΝΑΛΓΑΠΗ ΝΑΙ 10
 ΕΤ ΕΦΙΡΙ ΜΜΩΟΥ ΗΑ ΤΉΗ ΜΠΑΤ ΕΦΜΟΥ ΝΧΕ
 ΠΑ ΜΑΚΑΡΙΟC Ν ΖΑΙ ΉΕΝ ΦΡΑΝ Μ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΛΗΝ ΜΑΤΑΜΟΙ ΧΕ
 ΝΘΟΚ ΝΙΜ Μ ΠΑΙ ΡΗ† ΑΚ ΕΚ ΕΡ ΦΟΡΙΝ Μ ΠΑΙ
 ΝΙΩ† ΝΩΟΥ Ν ΤΑΙ ΜΑΙΗ ΙΕ ΕΤΕΚΙ ΕΒΟΛ ΘΩΝ 15
 ΙΕ ΝΙΜ ΠΕ ΠΕΚΡΑΝ ΕΠΙ ΔΗ Α ΠΕΚCΙΝΙ ΨΑΡΟΙ
 ΑΦΩΘΟΡΤΕΡ ΕΜΑΨΩ Αq ΕΡ ΟΧΩ ΝΧΕ ΠΙΔΙΛ-
 ΒΟΛΟC ΕΦΧΩ ΜΙΜΟC ΧΕ ΜΗ ΝΘΟ ΟΝ ΠΕ ΕΤ ΑΡΕΤΙΝ
 ρ̅ζ̅. Α. ΝΤΕΝ Φ† ΙCΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΙΔΙΛΒΟΛΟC | Ι
 ΨΑΡΟ ΕΦΟΙ Μ ΠCΜΟΤ Ν †ΜΟΝΑΧΗ ΕΦΟΥΩΩ 20
 Ε ΕΡ ΖΑΛ ΜΜΟ ΜΗ ΜΠ ΕΦΧΟC ΝΕ ΧΕ †ΝΗΟΥ
 ΨΑΡΟ Ν CΟΥ ΙΒ Μ ΠΑΩΝΙ ΕΤΕ ΦΑΙ ΠΕ ΠΕΖΟΟΥ
 Μ ΠΙΑΡΧΗΑΓΓΕΛΟC Ε ΑΦΧΟC ΝΕ ΧΕ ΠΙΑΡΧΗ-
 ΑΓΓΕΛΟC ΜΙΧΑΗΛ CΡΩΤq ΑΝ Μ ΠΙΕΖΟΟΥ ΕΤΕΜ-
 ΜΑΥ ΕΦΦΑΪΤ Μ ΠΕΜΘΟ Μ Φ† ΕΘΒΕ ΝΙΜΩΟΥ 25
 ΝΤΕ ΦΙΑΡΟ ΝΕΜ ΝΙΜΟΥ Ν ΖΩΟΥ ΝΕΜ ΝΙΩ†
 †ΝΟΥ ΧΕ ΛΝΟΚ ΠΕ ΜΙΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟC ΕΤ
 Α ΠΒC ΟΥΟΡΠ ΨΑΡΟ ΕΘΡΙΩΩΠΙ ΕΙ ΕΡ ΒΟΗΘΙΝ

ἔρο ᾠατε φρη ζωπ ἢ φοογ γε χας ἵνε
 ρζζ. β. qì ἵνε πιερηχ ἔτ ζωογ | ἵτεq ep π ἔτ ζωογ
 νε ἔθε φαι π ετ cωene πε ἵτει ἵτε ογωωτ
 ἵμοι γε αἰχω ἵcωι ἵ τα αρρελι αἵ ᾠαρο Ac
 ep ογὼ ἵνε εγφημιὰ †cγγκλητικη πεχας 5
 naq γε αἰcωtem ἕεν πιεγαγγελιον ἔθ ογав
 γε ἕεν πιcноγ ἔτ a πιαιάβολος † ἢ πεφογοι
 ἔ πεncωτηρ ἵ αγαθος εθρεq ep πιραзин
 ἵμοq Aqxoc naq ζωq γε φaбтк ἵτεκογωωт
 ἵμοι ἀνοκ †na† naκ ἵ nimetoγρωογ τηρογ 10
 ἵτε πικocmoc nem πογὼογ Oγoз à πx̄c ἔμι
 ρζη. α. ἵ †ογnoγ γε ογca ἵ πεтρωογ νε | aq ep
 ἔπιτιman naq μηπωc ἵθoк πε φη ἔτεμμαγ
 εκoγωω ἔ ἔp zal ἵμοι Aq ep ογὼ ἵνε
 πιαιάβολος γε ἀνοκ an πε φη ἔτεμμαγ ἵνε 15
 cωωπι ἵμοι ἔνεz ἵ aω ἵ pη† ep φη
 ἔτεμμαγ naximi ἵ παι niω† ἵ ωογ ἔ †ep
 φοpin ἵμοq Icxen πιnaγ gar ἔταq ep at
 cωtem ἵca †entolh ἵτε πбс aqxωνт ἔpoq
 aqoγaзcaзni nηi ἀνοκ μιχαηλ αἰβαωq ἔβολ 20
 ἵπεq ὠογ τηpγ Ac ep ογὼ ἵνε †cзimi
 ρζη. β. ἔτταιnoγт ecxω ἵmoc γε ἵcxe ἵθoк | πε
 μιχαηλ aqθων πιmηini ἵτε πιctaγpoc ep
 зичen πεκωωт кaтa пipη† ἔ †naγ ἔpoq
 epφoтz ἔ ται зикων epе πιχαpактep ἵτε 25
 μιχαηλ φoтz ἔβολ ἔpoc Aq ep ογὼ ἵνε
 πιαιάβολος epxω ἵmoc γε nai· ζωγpαφιa
 eyoγωω ἔ тaлe κοcμhciс ἔxωογ ἵνε niзω-

γραφος κε κας ερε τουτεχνη ναβι ωου η
 ζουδ Επι αν πιμhini ντε πισταγρος η τοτεν
 αν ουδε βεν ταγγελι της Ας ερ ουω η κε
 ευφημια εςω ημος κε η αω η ρητ ηνατεν-
 ρζ̄θ. α. ζουτ νεκσασι | κε γαρ ματοι νιβεν εθ ναι 5
 εβολ ζιτεν πογρο ηπαρε ζλι η ρωμι χωκ
 ηπογαρσαζνι εβολ εταγι εθβητη ουδε ηπ
 αγωπογ ερωου ε πτηρη εθβε κε ητεβς ντε
 πογρο ητοτογ αν ουοz οη νι κε cβαι ε ωαρε
 πογρο ουορπογ εβολβεν τερμετογρο καν 10
 ζανcβαι η ζιρηνικον νε ηπαγτεν ζουτογ
 ηκε ουον νιβεν εωωπ cετηβς αν ε ηcφραγic
 ητε πογρο φαι δε ζωq πε η φρητ η νιαγγελος
 αγωανι ζιχεν πικαζι ερε πιμhini ντε πισταγ-
 ρζ̄θ. β. ρος ητε πογρο ητε πωου | ζιχωq αν η 15
 παγτενζουτογ κε ζαναγγελος νε Αλλα
 τεμμαγφωτ cα βολ ημωου κε ζανδεμων
 νε μαλιcτα πιμιωτ η αρχηαγγελος ητε
 νιαγγελος τηρογ η αω η ρητ qναι ζιχεν
 πικαζι ητεqωτεμεν πιζοπλον ητε ηcφραγic 20
 η ουχαι ητε πεqογρο eqηνογ ετε φαι πε
 πισταγρος εθ ουαβ ητε ιηc πx̄c πωηρι η
 φτ ετ οηc εωωπ χογωω ητατεν ζουτκ κε
 ηθοκ πε μιχαηλ πιρεqνοζεμ κατ ηταινι
 ρ̄υ. α. ζαροκ ητεqζικων η | ητεκ ερ ασπαζεcεε 25
 ημος ουοz ανοκ ηναογωωτ ημοκ ατβνε
 ζητ β ε πτηρη Πιδιβολος δε εταqναγ κε
 acορβεq ε βογν cα cα νιβεν ουοz ηπ eqχημ

ἐλὶ ἢ ἀπολογία ἔχω ἢ περὶ τοῦ ἐβόλ οὐροῦ
 ἀστωνε βεν πῖμα ἐ νασρεμσι ἢ βητε εσογῶ
 εἰ γαροῖ ἢ τρικων ἢ τε παρχναγγελος ἐθ
 ογαν μιχαηλ Αρσιβ† ἢ περσμοτ αρβι ἢ πῖνι
 ἢ οὔμογι ερρεμρεμ ρως δε ἢ τε περβρωοῦ 5

ῥο. β. μορ ἢ τπολις τηρε αρχωλεμ αρὰμονι ἢ |
 περμοῦτ αρωρῆ ἢ μορ ρως δε ἢ τ εσχα τοτς
 ἐβόλ φμοῦ οὐροῦ αρχω ἢ γανσχι ἢ πα
 ρη† ον χε φαι πε πῖεροοῦ ἐτ αρε ἰ ἐβόλ
 χιχ ἢ βητε αιβις εἰχωρρ ἐρο ἰς οὔνιω† 10
 ἢ χοῦ ἀλλὰ ἢ πι ψχεμχομ ἐρο ψα τναγ
 μαρε ρὶ τνοῦ ἢ τερναρμι ἐβόλβεν να χιχ
 ἢ χε φη ερε ερ θαριν ἢ μορ τςριμι δε ἢ σβη
 ἐτεμμαγ νασρεχρως ἐμαῶ πε ρως δε
 ἢ τεσ χα τοτς ἐβόλ ἐ φμοῦ ασῶ ἐβόλ εσχω 15

ῥο. α. ἢ μορ χε παρχναγγελος μιχαηλ | ἀρι βοηθῖν
 ἐροι βεν ται οὔνοῦ ἢ ἀναγκη ἔτι δε ερκω†
 ἐ† ἢ καρ νας ἢ χε πιδιαβολος ἰς παρχνα-
 γγελος ἐθ ογαν μιχαηλ αρουωνε νας ἐβόλ
 ἢ τούνοῦ ερ ερ φοριν ἢ οὔαζιωμα ἢ βασι- 20
 λικον ἐρε οὔον οὔωωτ ἢ νογβ χη βεν τερ-
 χιχ ἢ οὔιναν ἐβόλ ερε πτγπος ἢ πισταγρος
 ἐθ ογαν χη ριχωῖ Οὔορ ἀ πῖμα τηρρ ερ
 οὔωινι ἐροτε φρη ἢ οὔθα ἢ κωβ ἢ σοπ
 Πιδιαβολος δε ἐταρναγ ἐρορ αρῶ ἐβόλ βεν 25
 οὔ ρο† ερχω ἢ μορ χε πα βς παρχναγγελος

ῥο. β. μιχαηλ δι ερ νοβι | ἐ τφε νεν πεκῖθο ἐβόλ
 χε δι ερ τολμαν ρολως αὐ ἐ βογν ἐ πῖμα ερε

τεκρικων ἢ ἔντη ἡμεῖς ἐροῦν ἡμῖν ἐρ τακοὶ ἡ
 τῇ ἢ πα σοῦ ἂ πῖρεθ ἑαμὶν γὰρ ἐρ
 σὺνχωρῖν νῆν ἢ γὰρ κε κοῦχι ἢ ἐξοοῦ ἡ
 δε ὦ πα ὅς παρχναγγελος ἡθὺς πε ἐτακαίτ
 ἢ ὡς ἐμμο ἐ νῆμανῶπι ἢ τε νῆφνοῦ ὁγορ 5
 ἡ τῆς νῆν ἡ τῆς φωτ σαβολ ἡμὸς ὡς πῖεξοοῦ
 ἢ τε παῖνιῶτ ἢ ὡπι ἡ ἐρ ὁμολογῖν νῆκ ὁγορ
 ἡ τῶρκ ἢ πεμθο ἢ φτ ἡ ἢ νῆτασθοὶ ἂν ἡ
 ῤῶ. α. ἡσθεν παὶ νῆγ ἐ ἐρ | πῆραζῖν γὰρ νῶμι ἡ
 σῆμι ἡεν πῆμα ἐν ἀκχῇ ἡμὸς νῆαι δε ἐρε 10
 πῆδῆβολος ἡ ἡμῶς ἐρεσῶν ἢ τῶτ ἢ
 παρχναγγελος ἐθ ὁγῶν μῆανῇ ἢ φῆτ ἢ
 ὁγῶν ἡεν τῆς ἢ ὁκοῦχι ἢ ἂλῶς ὁγορ
 ἐτακαίτ ἢ ὁγῶν ἐμῶς ἀρῆς ἐβολ ἡεν
 ὁγῶν ἢ ὡπι πῆς παρχναγγελος μῆανῇ 15
 ἢ ἐγῆμῆς ἡσὺνκλῆτικῇ ἡ ὅρῳ ἡμὸς ὁγορ
 ἡεν νῶτ ἡπ ἐρ ἐρ ὅτ ἡ τῇ ἢ πῆδῆ-
 βολος ἐπὶ δε γῆαῶς νῶν ἐρ ἂν ἡ ἡσθεν
 ῤῶ. β. παὶ νῆγ | ἂνὸς πε μῆανῇ παρχναγγελος
 φῆ ἐτ ἐρ δῆκωνῖν ἐροῦ φῆ ἐτ ἂ πεμα-20
 κῆριος ἢ γῆ ἀριστῆρχος πῆστῆγῆλῆς
 τῆτ ἐ τῶτ ἂνὸς πε μῆανῇ φῆ ἐρε
 τῶν ἡμὸς ἢ μῆνι ἢ πεμθο ἐβολ ἢ τῆ
 ρικων ἐρε πα κῆρῆς ὅνῶτ ἐρος ἐ
 ὅν ἡεν πε κοῖτων ἂνὸς πε μῆανῇ φῆ 25
 ἐτ ὡλῖ ἢ νῆ τῶν ἐ ὅν ἢ πεμθο ἢ φτ
 ἂνὸς πε ἐτ ὅρ ἐ ρῆτ ἢ πῆνῆς ἐρε σαῖ
 νῆν πε γῆ ἡ μαροῦφῶτῇ νῆν ἐβολ ἢ πῆ

ρογ. α. χαρακτηρ ἡ πιαρχηαγγελος μιχαηλ ἡταχαρ |
 βεν πα ηι ἡ ναωτ ογορ ἡτεκτηιτ ἐ τοτq
 ἡτερωωπι ηηι ἡ κογλατωρ ἡτεq ep ναωτ
 ηηι βατεν πῶς ωατ eqωini ηηι ἡταρωλ
 ωαροq ἡ φρητ ἡ ρωμι ηιβεν ἄνοκ πε μιχαηλ 5
 φη ἐτ cωtem ἡ ογον ηιβεν ἐτ τωβz ἡ φτ
 βεν πα ραν Ἰπ ep ep ροτ ζηππε γαρ men-
 enca ἑρε xωκ ἡπε ωεμωι ἐβολ ἐρε ἱρι ἡμοq
 βεν παραν τῆνηογ ἡcωι ἄνοκ nem κε μηω
 ἡ αγγελος ἡταολτ ἐ ηι μα ἡ εμτον ἡτε φτ 10

ρογ. β. ναι ἐτ α πε γαι ep κληρονομιν | ἡμωογ τζιρηνη
 neme Ογορ ἐταqξε ναι nac ἡξε πιαρχηαγ-
 γελος μιχαηλ αqρωλ ἐ πωωι ἐ ηιφνογι βεν
 ογνιωτ ἡ ωογ εcορι ἐ ρατε εccοmc ἡ cωq
 Menenca ναι δε acωε nac ἐ τεκκληciὰ ἐ 15
 ρατq ἡ ἄββα ανθγμοc πιεπισκοποc ἡτε
 ται πολиc Πιωοpπ ἡ φωωen βεν nenxix ἡ
 πιxρηcοcτομοc ἐθ ογав ἱωαννηc πιαρχη-
 πисκοποc ἡτε κωcταντινογπολιc φη ἐτ ἄ

ρογ. α. ται ηηcοc τηρε δι ογωini ἐβολzi τοτq | ογορ 20
 αcταμοq ἐ ηη τηρογ ἐτ ἄ πιαρχηαγγελος
 xοτογ nac αqτ ωογ ἡ φτ nem πιηιωτ ἡ
 αρχηαγγελος ἐθ ογав μιχαηλ Ογορ αqθωογτ
 ἡ τcγναzic αqχω ἡ πιωεμωε ἐβολ βεν ογ-
 xωλεμ nem ογνιωτ ἡ ταιδ Menenca ἡ τ 25
 cγναzic aci ἐβολβεν τεκκληciὰ acρωλ ἐ
 пecни ογορ acxωk ἐβολ ἡ πιωεμωι ἡτε
 ηиcηηογ ἡ ζηки ἐc ep διὰκωνин ἐρωογ Ογορ

ἔταγκην εὔογωμ οὔορ εὔσω ἀσογωρπ ἵσα
 ῥῶδ. β. πα ἰωτ ἐνεπισκοπος | ἀσῑζο ἐρογ εῳρεφαῖς
 νεμπωα ἵτερζωλ ἐ πεσχι οὔορ ἀρζωλ ωα-
 ρος ἵ χωλεμ ἔταγελ πιωini δε νας ἵτερ
 παρογσιὰ ωαρος ἀσι ἐβολ ἅα χωγ ωα πιμαρ 5
 ῑ ἵ πο ἵτε πεσχι ἀσφαῖτε ἔχεν νεφδαλαγχ
 ἀσῑφι ἐρωογ ἵ οὔνιωῑ ἵ ναγ Ἰθοογ χε
 πιἐπισκοπος ἐθ οὔαβ ἀρτογνοοσ ἐρρηι ερχω
 ἵμος νας χε τωνι ἐρρηι ὦ ῑςζimi ἐτ σμα-
 ρωογτ ζιτεν φῑ νεμ πιρωμι Ἀληθως ἀ φῑ 10
 βι ἵ νε οὔσιὰ ἵτοῑ ἵ φρηῑ ἵ ἀβελ πιῳμη
 ῥῶε. α. οὔορ | ἀρζωλεμ ἐ νεβλιλ ἵ φρηῑ ἵ να
 μελχισεδεκ πογρο ἵ σαλημ πιογνβ ἵτε φῑ
 ἐτ βοσι χε ἀρε ἐν οὔ βεν οὔσωογτεν Ἰθοο
 δε ἀσῑμονι ἵμογ βεν οὔνιωῑ ἵ τιμη ἀσολγ 15
 ἐβογν ἐ πεσκοιτων ἐρε τζικων ἵ παρχηαγ-
 γελος μιχαηλ ἵ βητηγ Ἀσχω ἅαρογ ἵ οὔ-
 θρονος ἐν ελεφαντινον νεμ ζανσγμιψελιον
 ἵ ζατ εῳρε νιπρεσβγτερος νεμ νιζιδῑκων
 ζεμσι ζισωογ ἔταγωληλ δε ἀγζεμσι οὔορ 20
 ῥῶε. β. ἀσογων | ἵ νιρωογ ἵτε πεσχι ἀσ ini ἵ νεσ-
 ζγπαρχοντα τηρογ ἐβολ ισχεν οὔ κεφαλεον
 ωα οὔ ἐλαχιστον φη ἐτ ταινογτ νεμ φη
 ἐτ χοχεβ ἀσχαγ ἵπεςῑθο ἐβολ Πεσας ναγ
 χε παιωτ ἐθ οὔαβ βι ἵ ναι κογχι ἵ χρημα 25
 ἵ τοτ ἵτεκσορογ ἐ νιζηκι ἅαροι νεμ πα μα-
 καριος ἵ ζαι βεν φραν ἵ παρχηαγγελος
 ἐθ οὔαβ μιχαηλ ζινα ἵτερ ῑζο ἔσωι ἵ πεμ-

ΘΟ ἢ Φ† ἄΝΟΚ ΝΕΜ ΠΑ ΜΑΚΑΡΙΟΣ ἢ ΖΑΙ
 ἈΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΘΕΡΕ Q ΕΡ ΟΥΝΑΙ
 ῥῶς. α. ΝΕΜ ΤΑΤΑΛΕ | ΠΩΡΟΣ ἢ ΨΥΧΗ ΉΕΝ ΠΕΡΒΗΜΑ
 ÈΤ ΟΙ ἢ ΖΟ† ΠΙÈΠΙΣΚΟΠΟΣ ΔΕ ΑΦΟΥΑΖΣΑΖΝΙ
 ÈΘΡΟΥ ὦΛΙ ΝΕΝ ΧΑΙ ΝΙΒΕΝ ÈΤ ΕΝΤΑΣ È †ΕΚ- 5
 ΚΛΗΣΙἈ ΟΥΟΣ ΝΕCÈΒΙΑΙΚ ΑCΧΑΥ ÈΒΟΛ ΕΥΟΙ ἢ
 ΡΕΜΖΕ ΑCΩΩΠΙ ΔΕ ΉΕΝ ΠΑΙ ÈΖΟΟΥ ἢ ΟΥΩΤ
 ÈΤΕ CΟΥ ΙΒ ἢ ΠΑΩΝΙ ΠΕ ΕΤΙ ΕΝΖΕΜCΙ ΝΕΜ
 ΠΙÈΠΙΣΚΟΠΟΣ ἢ CΑΧΙ ΑΝΩΩΛΕΜ È ΟΥΝΙΩ† ἢ
 CΘΟΙ ἢ ΟΥQΙ ἢΠ ΕΝΩΩΛΕΜ È ΟΥΟΝ ἢ ΠΕQΡΗ† 10
 ÈΝΕΖ ÈΠΙ ΔΗ ΝΑΙ ἢΜΑΥ ΖΩ ΠΕ ΕΙΖΕΜCΙ ΝΕΜ
 ΠΑ ΙΩΤ ΑΝΘΥΜΟΣ ΠΙÈΠΙCΚΟΠΙC (sic) ÈΘ ΟΥΑΒ

ῥῶς. β. ΠΙΩΟΡΠ | ἢ ΦΩΩΕΝ ΉΕΝ ΝΕΝCΙΧ ἢ ΦΗ ÈΘ
 ΟΥΑΒ ΙΩΑΝΝΗC ΠΙΠΙΧΡΗC[ΟC]ΤΟΜΟΣ ΕΙΟΙ ἢ ΠΡΕC-
 ΒΥΤΕΡΟΣ ΕΤΑΝΩΩΛΕΜ ΔΕ ἢ ΠΑΙ ΝΙΩ† ἢ CΘΟΙ 15
 ἢ ΟΥQΙ ΑΝΧΑ ΤΟΤΕΝ ÈΒΟΛΖΙΤΕΝ ΤΑΙ ΝΙΩ† ἢ
 ΘΕΩΡΙἈ ΜΕΝΕΝCΩC ΑCΤΑCΘΟΣ ΖΑ ΠΑ ΙΩΤ ἢ
 ÈΠΙCΚΟΠΟΣ ΠΕΧΑC ΝΑC ΧΕ ††ΖΟ ÈΡΟΚ ΠΑ ΙΩΤ
 ΕΘΡΕΚ†ΖΟ ÈΧΩΙ ΖΙΝΑ ἢΤΑ ΕΡ ἈΠΑΝΤΑΝ È Φ†
 ΉΕΝ ΟΥΟΥΝΟΥ È ΝΑΝΕC ΧΕ ΟΥΝΙ ΑCΩΩΝΤ ÈΡΟΙ 20
 ἢΧΕ †ΟΥΝΟΥ ÈΤΟΥΝΑΦΩΡΧ ἢ ΤΑ ΨΥΧΗ ÈΒΟΛ-

ῥῶς. γ. ΉΕΝ ΠΑ CΩΜΑ ἢ ÈΒΙΗΝ ΩΑ ΠΙÈΖΟΟΥ | ἢΤΕ
 ΠΙΝΙΩ† ἢ ΖΑΠ ΚΕ ΓΑΡ ΙC ΠΙΑΡΧΗΑΓΓΕΛΟC
 ΜΙΧΑΗΛ ΑQΙ ἢCΩΙ ÈΡΕ ΑΡΙCΤΑΡΧΟΣ ΠΑ ΖΑΙ
 ΜΟΩΙ ΝΕΜΑQ ΝΕΜ ΖΑΝ ΚΕ ΜΗΩ ἢ ΑΓΓΕΛΟC 25
 ΝΕΜΑQ ΕΤΑC ΕΝΚΟΤ ΔΕ ÈΧΕΝ ΠΕCΜΑ ΕΝ ΚΟΤ
 ÈΤΑCΦΟΡΩQ ΉΕΝ ΝΕCΧΙΧ Ἀ ΠΙÈΠΙCΚΟΠΟC ΩΛΗΛ
 ÈΧΩC ἢ ΟΥΝΙΩ† ἢ ΝΑΥ ΜΕΝΕΝCΩC ΑCQΑΙ

ἢ περσο ἐ πωωι ἥεν πρὸ ἢ πῆτισκοπος
 nem πιμηω τηρῃ πεχας νωοῦ κε τῶινι ἐρω-
 тен ἥεν πῶς Ἀρι τὰγαπῇ ἢ τετεντῇ нηι ἢ
 p̄ōz̄. B. τρικων ἢ πιαρχηαγγελος μιχαηλ | ἢτα ἐρ
 аспазесөн ἡμος ἢ παι κε соп ба τῇη ἡπα 5
 τῇ ἐβολῆεν σωμα ἥεν τοῦνοῦ ἢ πῆτισκοπος
 ἄμονι ἢ τρικων αἰτηῖς нас ἡθος δε ас ἐр
 аспазесөн ἡμος есхω ἡμος Хе па ὅς πιαρχη
 αγγελος ἐθ οὔαβ μιχαηλ οἰ ἐ ратк nemhi
 ἥен таи οὔνοῦ θαι ἐт ои ἢ зотῇ Най де 10
 ен σωтем ἐρος есхω ἡμωοῦ ἄνον де nem
 πιμηω ансωтем ἐ πῆρωοῦ ἢ οὔνιωτῇ ἢ мнω
 εὔδοxi ἐμαωω ἐхен νογέρноу ἢ φρητῇ ἢ
 p̄ōh̄. A. οὐκαταραктῆς ἐρωω | ἐβολ οὔος ἢ nenβαλ
 ἢ нимωw нкоуxi nem нинιωτῇ нзωоут nem 15
 нзюми айнаγ ἐ πιαρχηαγγελος ἐθ οὔαβ
 μιχαηλ ер ер οὔωини ἢ φρηтῇ ἢ φρη ерδзи
 ἐ ратq зихен еγφнмiа τсγнκлнтнκн Ере
 ннхвi ἢ ратq ои ἢ φρηтῇ ἢ оузонтῇ ἢ варωт
 ерфоси ἥен оухрωм ере оуон оусалпиггос 20
 ἥен теqзix ἢ оуiнаμ ἐβολ ἐре оуон оутро-
 хос ἢ φρηтῇ ἢ оузарма ἥен теqзix ἢ бахн
 ἐре оуон оустагрос зихωq Еq ер форin ἢ
 p̄ōh̄. B. οὐγεβсо | есσωтп ἐзоте θα нюгρωοῦ ἢте
 пикосмос ἢ оуѠва ἢ кωв ἢ соп Етannaγ де 25
 ἐροq ἢ παι рнтῇ аηωθортер оуос аηха
 тотен ἐβολ ἐѠве теqзотῇ Оуос аηнаγ ἐроq
 ерδзи ἐ ратq ерсωоутен ἢтеqстолн ἢ оуωини

ἐβολ ζωс εἰς οὐλσελ ἢ ἡ ψυχῃ ἢ ἡ σαρτί ἢ
 μακάρια εἰς ἑμμάγ εὐφῆμια ἡ συνκλητικὴ
 εὐρεσι ἐχεν τεῖστολῃ ἐθ οὐαβ Παί ρητ δε
 αςτ ἢ πεσπῆα ἐρε ἡ σικων ἢ τε παρχηαγ-
 ρῶθ. α. γελος μιχαηλ ταλνοῦτ σικεν πεсβαλ | ἢ πατε- 5
 σι ἐβολθεν σωμα Οὔος ἀνσωτεμ ἐ πῆρωογ
 ἢ μῆω εὐ ἐρ ψαλιν εὐχω ἢμος χε πῶс
 σωοῦν ἢ φῶωτ ἢ τε νιῶμῃ τοῦ κληρονομία
 ἐσεῶωπι ῶα ἐνεε ἡ σικων δε ἢ τε παρχηαγ-
 γελος μιχαηλ ἐτ χη σικεν προ ἢ ἡ σαρτί 10
 χε ἐταсτ ἢ πεс πῆα ἡ σικων γαλαί ἢ
 ἡ τοῦ νοῦ ἢ π ἐνέμι χε ἐταсζωλ ἐ θων οὔος
 ἀνχα ἡ σαρτί βεν πῆσζαγ ἢ τε ἀριστάρχος
 πεсζαί Αсῶωπι δε ἐτανῶωмс ἢμος ἀνι ἐ
 ρῶθ. β. ἡ εκκλησία | εὐρεν ἐρ ἡ σῦναξις ἡ πῆπῖс- 15
 κοπος ἢ ἐβοῦν ἐ πῖτοπος φαί ἢ θοῦητ ἢ βῆητ
 ἡ νοῦ δε βεν φραν ἢ παρχηαγγелος ἐθ οὐαβ
 μιχαηλ Οὔος ἐταс ῶε ἐβοῦν ἐ πῶсιστῆ-
 ριον κατὰ τεῖσῦνηθία αῖναγ ἐ τικων ἢ
 παρχηαγγелος ἦν ἐταсγαλαί ἐβολθεν πῆνι 20
 ἢ εὐφῆμια εἰς ῶι βεν πῆηρ ατῶне χιχ ἢ
 ρωμῃ βεν ἡ χορκῇ ἢ τε πῆμα ἐθ οὐαβ Πῆπῖс-
 κοπος δε αῖωω ἐβολ εἰς ῶ ἢμος χε ῶ νῖρωμῃ
 ἢ τε ἡ τρακῇ ἡ ἡσος ἀμωῖνι ἢ τετενναγ ἐ
 ρῆ. α. ται νῶτ | ἢ χом ἢ τε παρχηαγγелος ἐθ 25
 οὐαβ μιχαηλ Οὔος ἡ πῆμῶ τηρῇ βοхи ἐ
 βοῦν ἐ πῶсιστῆριον οὔος ἀннаγ βεν νεν
 βαλ ἐ ἡ σικων ἢ τε παρχηαγγелος μιχαηλ

- ἐς αὐτὸν ἦεν πληρὸν ἀτῶνε καὶ ἡ ρωμὶ ἰε κε
 εἰς ἡμὶν πατρὶς Ἀλλὰ νασταχρηοῦτ ἡ ἀτκίμ
 ἡ οὐστύλλος ἡ ἀδαμαντίνον ἐτε ἡπ ἀτκίμ
 ἡ κα εἰς ἡ κα ἐ πτηρῶ Οὐοῦρ νε νιῆρωοῦ
 ἐταῦωωπι ἡ νιναῦ ἐτεμμαῦ ἐρε πιμνη τηρῶ 5
 ρπ. β. ωω ἐβολ εὔτῳοῦ ἡ φτ νεμ παρχηαγγελος |
 ἐθ οὔαβ μιχαήλ Οὔος ἂ πωινὶ ἡ ται ὠφηρι
 ἡ ται μαίη φορ ὠα νιοῦρωοῦ ἡ μαί νοῦτ
 ἐρκαδιος ἡ εὔδοζιὰ τοῦρω ἦεν κωσταντινοῦ-
 πολίς νεμ ποῦρο οἰνοῦριος ἦεν ρωμὴ Οὔος 10
 ἀγσεμνητς ἐθροῦ ἐρ ἀπανταν ἐ ται νησος
 νεμ ἡ οὔερνοῦ Οὔος πατρὶς ἀγ ἐρ ἀπαν-
 ταν νεμ οὔερνοῦ εὔσοπ νεμ τοῦρω ἀγναῦ
 ἦεν νοῦβαλ ἐ τῳφηρι ἡτε τζικων ἡτε παρ-
 χηαγγελος ἐθ οὔαβ μιχαήλ Οὔος ἀγοῶωτ 15
 ρπα. α. εἰχεν πικαεὶ εἰχεν πιδλοχ | ἡτε πικακαριος
 ἰωαννης πικρησοστομος ἐταρῶωκ ἐβολεὶ
 ῶωφ φαι ἐταφίρι ἡ εἰννιῳτ ἡ ταλδο ἦεν
 ται νησος Ὡς δε ρωμὶ νιβεν ἦεν τοῦνοῦ
 ἀῶωαν ἡ κοτ εἰχεν πιδλοχ ἐτεμμαῦ ἡτε 20
 πιδριος ἰωαννης ὠαῦτματ ἡ πιοῦχαι κα
 τοτοῦ Ὡ νιμ ἐθναῶαχαι ἐ νιῳφηρι ἐταῦωωπι
 ἐβολεῖτεν τζικων ἐτεμμαῦ ἡτε παρχηαγ-
 γελος μιχαήλ θαι ἐτ ἀνναῦ ἐρος τῆνοῦ ἦεν
 ρπα. β. νενβαλ ἐσοῦονε ἐβολῆεν περτοποῦς ἐθ οὔαβ | 25
 φαι ἐτενεθούητ ἐροῦ ἦεν περ ἐρ φμεγὶ ἐθ
 οὔαβ ἡ φοοῦ Ὡς δε κατὰ σοῦ ἰβ ἡ πιδβοτ
 ἡτε περσοῦ πε ἡ παρχηαγγελος μιχαήλ

17*

xωbi hēn nh ēre †zikon taoyō ñmwoy ēbol
 aqχac zichen pima ēθ mokz ñte teqàfe
 aqoyxai ñ †oynoy oyoz aqwe naq ē peqni
 hēn oyzirhnh Ten nasaxi ē aω iē tennaχa
 aω ēbol ō pa ḡc oyoz pa nhb menenca 5
 φ† Alhōoc ñθok pe pireqerzhmi ñte pōmi
 niben nem nitebnoy i ek er oikonomin ñmwoy
 throy ñ pemθo ñ φ† Aω pe pitaiō et
 ρπγ. β. ennaωtaiōk ñ hēti ō piarchhstratikoс |
 ñte txom ñ niφnoy i eicwoyn xe ñmon taiō 10
 ωhω nem φwk xe oyhi kōzi ē ratk ñ choy
 niben ñ pemθo ñ piθronoc ñte pipanto-
 kratop ektwbz ñmoq ēθbe ptazo ē ratq ñ
 †metpōmi thrc Oyoz tencwoyn xe ñθok
 pe ēte pierōi ñ totk eθpekqai ēzrhni ē 15
 pikatapetasma ñte φ† pipantokratop at-
 ōne er kolin ñmok Marenzō ēron ωa pai
 ma encaxi eθbe palaggeloc ñ pōc nai req-
 ωemi ñ ωaz ñ xwom piarchhaggeloc ēθ oyab
 ρπδ. α. Oyoz ñtenxoc zwn | nem piprophētic dalyia 20
 φai ētaqχaq nan ēhri hēn tarchh ñ
 pilogoc ñten xōc zwn ñ pai rh† Xe ωape
 paggeloc ñ pōc zikot ñ pkω† ñ oyon niben
 ēt er zo† ha teqzh oyoz ñteqnaζmoq
 Marēntacθo ñ picaxi zichen pireqbo oyoz 25
 pireqbi xlom oyoz piēniōxoc φai ētaqbro
 hēn aqwn niben ēt zhπ nem nh ēθ oyōnz
 ēbol φai ētaqbi ñ †awpeā ñte pipnā ēθ

οὐαβ φαί ἐταρρωῇτ ἐ ἑρηνὶ ἢ χολδογομορ
 ῥπζ. β. ἢ βερὶ | φη ἐτ ἐρ οὐωινὶ ἐ κωσταντινοῦ-
 πολὶς ἡμαγατς ἀν ἀλλὰ νὲμ νὶ κε νησος
 νὲμ τοικοῦμενὴ τηρς εἰσαχὶ ἐ πα ὄς ἢ ἰωτ
 ἰωαννης παρχηἐπισκοπος ἢτε κωσταντινοῦ- 5
 πολὶς μάλλον δε τοικοῦμενὴ τηρς ὦ νὶμ
 εῖναωφίρὶ ἐ νεκσαχὶ ἐθ μερ ἢ πωνῆ ἐθ μερ
 ἢ σολσελ νιβεν ἢ πᾶτικον ὦ νὶμ εῖναω-
 σαχὶ οὐορ ἢτεφ δι ἡπὶ ἢ πα ωαὶ ἢ νεκε-
 ζεησις ἐτακ ἐρ ἐζηγηζὶν ἡμωοῦ ὦ πι- 10
 χρσοστομος ἐθ οὐαβ ἰωαννης πῖλας ἢ νοῦβ

ῥπϛ. α. Ἐκ ἐρ ἐνχρίᾱ ἢ ρωκ ἡμιν | ἡμοκ εῖρε κχω
 ἢ πεκταῖδ ξε οὐνὶ ἡμονωχομ ἢ λας ἢ σαρζ
 ἡσχω ἢ πταιδ ἢ πεκβιος ἐθ οὐαβ Δκxφὶ
 ὀν ζανοῦρωοῦ ἡκωπὶ ἀν ἑν πκινθροῦρακοῦ 15
 σα βολ ἢ τμεῖμνὶ κατὰ φρητ ἐρε δαγὶα
 ἐρ προφῆτεῦιν ἑα νενιοτ ἢ ἀποστολος ἐρxω
 ἡμος ξε ἀ ποῦῑρωοῦ ωε ναq ἐβολ ζιxεν
 πκαζὶ τηρq οὐορ ἡοῦσαχὶ ἀγφορ ωα
 ἀγρηxς ἢ τοικοῦμενὴ ἡθοκ ζωκ ὦ πινιωτ 20
 ἰωαννης αω πε πῖμωιτ ἰε αω πε πῖμοῦνας-

ῥπϛ. β. τηριον ἐτ ἑν τοικοῦμενὴ | τηρς ετεκναxιμ
 ἢ ἑητοῦ ἀν ἢ πεκβιος νὲμ νεκεζηησις ἐτ
 ζολx ωα ἐῑρη ἐ νη ἐτοῦμοῦτ ἐρωοῦ ξε
 φγσις σνοῦτ ἀγὶ ἰς πενπολις ἐ πολὶς νὲμ 25
 ἰxεν χωρᾱ ἐ χωρᾱ ἀγούωτεβ ἢ νεκλογος
 ἀγχα ἢ τοτοῦ ἢ φγλακτηριον ἐγ ἐρ μελεταν
 ἢ ἑητοῦ ἢ σνοῦ νιβεν τῆα ἐρ τολμαν ἡταxος

- χε ἐτ ἂ τ οὐρῳ ἐρ ἐζωρίζιν ἰμμοκ ἐ ται
 νησος ἐβολ ζιτεν οὐσὺνχωρησις ἵτε φ† ἐ
 ακφωνζ ἵτενφγσις ἐθ ναψτ ἵ φρη† ἵ νιωνι
 ρ̄π̄ς. α. ογοζ ακθορὸνβνον ἐμαψω | Ογοζ ανχω
 ἵσων ἵ τμετψαμψε ἰδωλον ε ανψεμψι ἵ 5
 φ† πιρεφθαμιὸ ἵτε πιεπτηρφ ἕ ακι ἐ ται
 νησος ἵ φρη† ἵ ογψεμμο ακψε νακ εκτεν-
 θωντ ἐ ογχοι εφμονι βεν πιπαλατιον ἵτε
 πιογρωογ εφопт ἵ εхмаλωτος ἐ ακαιτογ ἵ
 ρεμζε ἐ αγταςθωογ ἐ πογκαζι βεν ογζι- 10
 ρηνη νем ογῶογ χε ογνι ἂ πιδιαβολος ἐρ
 εхмаλωτεγιν ἵμωογ ἵσxen ψορп ογοζ αq-
 ζιτογ ἐ βογν ἐ πιχαки ет теμθωм Α πογρο
 ρ̄π̄ς. β. ἵτε νιογρωογ ἐρ στολιζιν ἵμωογ | ογοζ
 αqογορпк ἐ ται νησος εθρεк σω† ἵμον 15
 ἐβολζι τοτс ἵ τεхмаλωсиᾶ ἵτε πιδιαβολος
 ογοζ ακτηιτεν ἵ δωρον ἵ πογρο ἵτε νιογ-
 ρωογ ἐζοτε δωρον νιβεν ἵ βασιλικον Ογοζ
 ογ πε ἐт σωтп ἵ ζογὸ ἵε ογ πε ἐт ταιноγт
 ἵ ζογο ἐ νιψγχη τηρογ ἐтаксоттоγ ἵ 20
 тотq ἵ πιδιαβολος акеноγ ἐβολ ἐ βογн ἐ
 πιπαλλатиον ἵτε πογρο ἵτε νιογρωογ ††ζὸ
 ἐрок ὦ па ⲙс ἵ ιωт ἐθ ογав χε χас
 ἐке† ннι ἵ ογχω ἐβολ ἕπι зн αι ἐр тоλ-
 ρ̄п̄ς. α. ман ἐ ογζωв еq са п̄ωи ἵ на метрон | 25
 ἐτε φαι πε εθρε сахи ἐ πεκταιὸ τμεγὶ ὦ
 на менра† χε ἂ пӣи ἵ сахи ψωпи са са
 нивен ψаре п̄ζооγ ἵ сахи γар_εθρε κ ἐр

πωβω Ì πωορπ ÈΤΑΚ COΘΜΕϚ ΟΥΩΙ ΓΑΡ ΠΕ
 ÈΤ ΩΟΠ ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΛΟΥΠΟΝ ΜΑΡΕΝ † Ì
 ΠΕΝΟΥΟΙ È ΠΙΔΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ÌΤΕΝ†ΖΟ ÈΡΟΚ ΧΕ ΕΦΕΤΩΒΖ¹ ÈΧΩΝ ΝΑΖΡΕΝ Φ†
 ΠΙΔΡΑΘΟC ÌΤΕΡΧΑ ΝΕΝ ΝΟΒΙ ΝΑΝ ÈΒΟΛ ΧΕ 5
 ÌΘΟϚ ΠΕ ÈΤΕ ΟΥΟΝΩΧΟΜ ÌΜΟϚ ΝΑΖΡΕΝ ΠΕΝ
 ΘC ΙΗC ΠΧC ΦΑΙ ÈΤΕ ÈΒΟΛΖΙ ΤΟΤϚ ΕΡΕ ΩΟΥ
 ΝΙΒΕΝ ΝΕΜ ΤΑΙΔ |

The last words of this Encomium are wanting.
 After the words وكل كرامة, which = ΝΕΜ ΤΑΙΔ
 [ΝΙΒΕΝ], there is written by another hand الان
 وكل اوان والى ابد الابدین امین.

¹ The Ms. has ΕΦΕΦΕΤΩΒΖ.

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان حُبَّ لئالة بارّ من سنهور المدينة
حُبّاً للمصنّات والمعروف (sic) اسمه دوروثاوس وكان
Fol. 35b. لهذا معيناً | اسمها ثاوبستنا وكانت هاذة عابدة جدّاً
كامله في المرحمة والمحبّة مثل زوجها وكان لهم
5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار
ميخائيل * وكانا منذ زمان رجتهم شباب وكانا والديهما
قد خلفوا لهما ارض عظيم بسعة غنا واموال عظيمة
Fol. 35a. وانعام كثيره من الاعنام | والبقر والبهايم جدّاً مع
بقية زينة هذا العالم وكان لهم الاثنان نية صالحه
10 لله ورئيس ملايكته الاطهار ميخائيل * وكانوا اذا
بلغوا الي اثنى عشر في الشهر يهتموا بالقرايين من
باكر اليوم الحادي عشر الي اليوم الثاني عشر في
الشهر يرسلوا القربان والحمر الي كنيسة رئيس الملائكة
ميخائيل بنشاط عظيم بغير تواني * ومن بعد هذا
15 يذبحوا | الاعنام ويرجعوا الي الاهتمام بالطعام بحبّة
كما يليق بالشعب ومن بعد تناول من السراير

- المكيبية في اليوم الثاني عشر من الشهر يجمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم بانتشاط نفيس وسعة
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رووسهم بدهن مكرم قايلين امضوا بسلام ايها
الاخوة الاحبا لاننا قد استحقينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل ائدامكم الي منزل
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Fol. 37b. 10 من الشهر حتى ان | سيطهم (sic) ذاع في كل مكان من
كورة مصر وكان كثير يفتخرون بهم ويجحدوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا
وينجوا ابايهم الذين ولدوهم وكان كل الناس يظموهم
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رجاهم كان ثابتًا بالله ورئيس الملائكة الاطهار |
ميخائيل * وكان من بعد زمان كبير وهم مواطبين
على هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلاثة سنين من اجل خطايا بني البشر
20 حتي قلقتم جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجزع كما هو مكتوب * حينئذ تجلًا
Fol. 38b. (sic) كثيرين وماتوا وغنيت البهايم معا لان | ما النيل
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا
يعملوه في كل شهر يطلبوا من الله ورئيس ملايكته
ميخائيل قايلين يا اله ميخائيل لا تنزع قربانك ولا

محبتك لنا نحن عبيدك وفيما هم في هذا لم يجدوا عوضاً

Fol. 39a. وكثير من بهايهم هلكوا فلما كملت | سنتين

واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق

لهم الا القليل ومات جميع غنمهم سوي خروف

5 واحد * فقال ذلك الرجل العابد لزوجته الطوبانية الم

تعلمي يا اختي ان اليوم هو الحادي عشر من بابه

وغدا يكون عيد رئيس الملائكة ميخائيل فلنهتم

بقربان ندفعه للاتيوم ونذبح هذا الخروف فهي

Fol. 39b. عيد رئيس الملائكة | الاطهار ميخائيل وان متنا

10 فنحن للرب وان عشنا فنحن له ايضاً وليكون

اسم الرب مباركاً الي الابد * فقالت زوجته حي

هو الرب يا اخي ان هذا الحزن كايين معي من

داخل قلبي من قبل امس لكني لم اجد جساره ان

اسالك لانني اعلم ما الذي كان منا والان فعظيم هو

15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما

Fol. 40a. قد قلت | فلما كان باكر الثاني عشر من بابه قاموا

سكراً جدا وكمّلوا جميع خدمهم ولم يقصروا شيء عن

زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق

ويسير من الخمر وثنيت ثيابهم ما خلا الذي تزوجوا

20 فيهم فقط وكانوا مع هذا يمجّدون الله ورئيس

الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل

Fol. 40b. والنهار بدموع كثيرة | قائلين يا ربنا يسوع المسيح

عيننا (sic) يا رئيس الملائكة ميخائيل اسال الرب فينا

لكي يفتح لنا يد نعمته وبركته ليلا يفني منا رجا

25 محبتك وقربانك هذا الذي نقدّمه لله على اسمك

الطاهر يا رئيس الملائكة ميخائيل * انت تعلم

- قلوبنا ومحبتنا فيك وليس لنا شفيع الا انت انت هو
 41a. Fol. شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 مخلصنا * نحن الان نطلب اليك ايها المهتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 5 العظيم ادركنا في اخرتنا من بعد ما كنا قد قررنا
 مع الله ومعك ان لا نقطع قربانك وصدقاتك فليدركنا
 صلاحك * اطلب الي الله ليصنع معنا رحمة
 41b. Fol. عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع
 ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحة لئلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 قررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 42a. Fol. كثيرة تجلب الي الموت وتلجى الناس | الي الملل *
 15 والان فنحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثلك ما هو مكتوب ان ملاك الرب يحوط بجميع
 الذين يخافونه وينجّيهم وقال داود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 20 يطلب خبزاً النهار كله والرب يعطي ويرحم | والان
 ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 تراكل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا
 25 والرب اخذ فلنكن مشية الرب وليكن اسم الرب مبارك
 الى الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
مواطنين الطلب الي الاله ميخائيل الي الحادي عشر
من شهر هاتور الذي يكون صبيحته الثاني عشر
منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
5 كما نحن مجتمعين فيه اليوم نعيد معكم يا احبانا
فلما بلغوا وقت الاهتمام بالقربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
عاد ذلك الرجل المؤمن | بالحقيقة الي امراته العابدة
Fol. 43b. وقال لها يا اختي انتي جالسه ماذا تعلمين الست
10 تعلمين ان غدا هو العيد هل نسيني القربان الصالح
او هل ثقل عليك ذكر رئيس الملائكة ميخائيل الكريم
الجلو علي قلبك يا اختي لا تكوني عديمة الرجا بالده
فانه هو الذي ينعم علي كل احد * فقالت له تلك
الطوبانيه جيداً اتيتني بهذا الانفاق المملو فرحاً
15 جيداً جلبت لي عزاً وفرحاً وغنا النفس وهو تذكار
رئيس الملائكة ميخائيل المكرم بالحقيقة يا اخي ان
من باكر هذا النهار والي الان لم تمتنع دموع
عينتي والنار تاكل في احشائي من اجل عيد رئيس
الملائكة الاطهار شفيعنا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك قرباننا ويخسر الشئ الاخر
الذي فرغنا ان نفعله | الانا سمعنا بولس يقول
Fol. 44b. ان الذي يمتدئ بفعل الخير فليكمله الي يوم ظهور
ربنا يسوع المسيح وهوذا نحن قد بدينا بالعمل
الصالح فلنحرص علي كماله فقال لها فما الذي يكون
25 منا يا اختي ان ليس لنا كفاف في ما نعجزه فقالت
بفرح هودا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. | الاخوة وقليل زيت يلقي في الطعام ومسح رووس الاخوة |
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقة يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب فتوتي فحيد ان نعطي قليل
 افضل من ان لا نصنع شيء البتة لكن الذي خطر
 ببالي انا اقول لك هوذا ثياب كل واحد واحد منا
 الذي للاكليل قد بقوا انا اخذ ثوبي اولاً | اشترى
 به قمح للمقربان فهو يكفي لقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضى فاشترى به خروف ونذبحه صبيحة
 العيد فانه عيد عظيم لرئيس الملائكة الاطهار ميخائيل
 وان وجدنا اكلنا وان لم نجد مجدنا الله * وان مُتتنا
 الرب يقبلنا لاننا لم نقطع قربانه فقالت له المرأة الحكيمه
 15 يا اخي ليس ثوبي وثوبك فقط بل وردي ايضاً واسلم
 نفسي لاجل قربان الرب والصدقة فقال لها بعلمها
 جيداً يا اختي لقد اظهرتي قريبتك صالحه لكن خلّي
 رداك لاجل انك تستري راسك به كمثلك قول المعلم
 بولس * بعد هذا اخذ ثوبه الذي تناول فيه السراير
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قائلاً قد هيا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي
 ولعل تجد به خروف لكي نهبي شغل الاخوة الذين
 25 ياتوا الينا * فاران ان يعلم قريحتك فقال | لها يا
 اختي اذا اخذت ثوبك وارادتي ان تباركي فماذا

تصنعى في هذا العيد العظيم اليوم فانى انا ذكر
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة
فلا يمكنها ان تعري جسدها ولا سيما في الكنيسة *
فلما سمعت عابدة الاله هذا الكلام بكّت بمرارة
5 وقالت الويل لي يا اخي الحبيب ما هذا الذي تقوله

لي هل افترقنا اليوم وصرنا اثنين اليس اذا وانت
جسداً واحداً اليس يكون لي معك نصيب في القربان
اليس اخدنا ايضاً جزواً في عيد رئيس الملايكة
ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك
10 اننى اصير عريانة فان الحاضرين في الكنيسة الذكور
والاناث بالمسيح هم ملايكة ورووسا ملايكة والشاروبيم
والسارانيم والمخلص في وسطهم وكانت تقول هذا وهي

تبكي بمرارة فلما راي اعظم احتراف نفسها قلق
بسببها وخرج لقوة ايمانها * وقال لها قومي فاهتمي
15 بالقربان واريت لئرسالها الي الكنيسة فنضع المائدة
مع الخبز القليل واهتمى بيسير من البقل حتى امضى
لعل يعد الله لنا خروف فنجّهز للاخوه طعام في

هذا العيد العظيم. والموقت قام باجتهاد عظيم
ونية صالحة بالله ورئيس ملايكته الاطهار ميخائيل
20 واخذ الثوب وسار طالباً من الاله ميخائيل ان يسهّل
طريقه وبينما هو جايز مرّ براعى غنم فقال له السلام
لك يا حبيب فقال له الراعي ولك انت ايضاً فقال
الرجل العابد للراعي هل اجد عندك اليوم خروف

فان انسان كبير قد جا اليّنا فقال له الراعي الي
25 كم يكون ثمنه فقال له يكفى ثلث دينار فقال له
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

الرجل الصالح ثوب زوجته قايلًا خذ هذه عندك
الي ثلثة ايام فاذا لم احضر اليك ثلث دينار فخذ
وانت في حل منه فاجابه الراعي قايلًا وما افعل انا
بهذا الثوب وليس احد في بيتي يلبس عليه الا

5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه Fol. 49b.

باكيًا بمراة مفكرا في نفسه ان ماذا يفعل وماذا
يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه
ثقلته من البكاء فنظر قدامه فراي رئيس الملائكة
ميكائيل جانيًا راكب فرس اشهب كمثل ارخن
10 الملك العظيم وملائكة اخر سايرين معه في شبه

اجناد فخاف جدًا | وكان يسعى في الطريق المسلك Fol. 50a.

فترك طريق الارخن واجناده * فلما بلغ اليه رئيس
الملائكة الاطهار ميكائيل حيد (sic) بالجمام الذي في
فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
15 البار الصالح الي اين انت ماضي ومن اين انت
وانت هكذا لابس هذا الثوب تسير وحدك في
الطريق. فاجاب دوروثاوس قايلًا نكو ذلك الرئيس

السلام عليك انت ايضا | يا سيدي ومولاي الرئيس Fol. 50b.
حسنًا كان هجيك الينا اليوم. فقال له الرئيس الذي
20 هو ميكائيل اليس ثاوبستا حيّه * فاجاب دوروثاوس

ووجهه ناظرًا الي الارض من اجل مجد الارخن وقال
عبدك حيّه يا سيدي فقال له الامير ما هو هذا
الذي معك. فاجابه دوروثاوس وهو مستكفي هي ثوب
زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه
25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم

اجد شيء | يلايه وليس بيدي ذهب من اجل Fol. 51a.

الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع
وماذا اضع قدام الرئيس * فقال له الارخن الذي
هو ميخائيل فاذا انا ضمنتك منه واخذت لك خروف
5 تضيفني اليوم والذين معي * فاجاب دوروثاوس
وقال نعم يا سيدي اجعلني مستحق ان تدخل

Fol. 51 b. تكنت | سقف بيت عبدكم فاجاب الارخن الذي هو
ميخائيل وقال لاحد الملائكة التابعين له اذهب مع
دوروثاوس الي الراعي فقل له قال لك الرئيس الذي
10 جاز بك الساعة ارسل له خروف ثمنه ثلث دينار وانا
اخذ ثمنه في نصف النهار وارسله اليك * فذهب

Fol. 52 a. دوروثاوس مع ذلك الملاك المتشبه بالجندي الي
الراعي على اسم رئيس الملائكة واخذوا الحروف فتفرس
الرئيس الذي هو ميخائيل في دوروثاوس وقال له هوذا
15 الحروف قد حصل من اجل صنيع ذلك الرجل العظيم
الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوت
لحاجتي فانني لا اكل لحمًا فقال دوروثاوس للارخن

Fol. 52 b. بفرح الله يعدّه لاشترية * فقال له الارخن باي
شيء تشتريه فقال له اضع هذا الثوب رهنا حتي اعطي
20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك
وانا ارسل باسمي واخذ الحوت حتي ترسل له الثمن *
ودعا ذلك الارخن احد الاجناد الذين معه وقال
له اذهب الي المورده وقل للمصيدين قال لكم الرئيس

Fol. 53 a. الذي جاز بكم | ارسلوا الي حوثًا جيدًا يكون ثمنه
25 ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في
نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلية جندي باسم ميخائيل الي صيادين السمك
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك
الارخن لدوروثاوس قد كمل الشغل فقال دوروثاوس
Fol. 53b. نعم يا سيدي | قد كمل كل شيء * فاجاب الارخن
5 وقال انطلقوا فحملوا الحروف والحوث وذهبوا وكان
دوروثاوس يسير وهو مفكر في قلبه من اين اجد
ثمن الحروف والحوث مع ما يحتاجه هذا الرئيس من
الخبز والخمر والفرش وكانت افكار كثيرة علي قلبه ان
ما هو الذي يصنعه وكان مواظب علي الصلاة الي
Fol. 54a. 10 الله | ولرئيس الملائكة الاطهار ميخائيل قائلاً يا
رئيس الملائكة الاطهار شفيعنا الامين قف معي
اليوم انا عبدك فانك عالم انني صانع هذا كله علي
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو
15 متاذي عليه حتي يري قريخته الصالحة فلما بلغوا
Fol. 54b. الي بيت دوروثاوس قرع | ميخائيل اولاً باب المسكن
فخرجت ثابوستا المرأة الحرة فقال ميخائيل السلام
لك يا ثابوستا المرأة الصالحة محبة الاله ما هو عملك
في هذه الايام فاجابته ثابوستا وعليك السلام انت
20 ايضاً يا سيدي ومولاي الارخن حسناً انا بك الله
اليوم ورئيس ملايكته الاطهار ميخائيل ادخل
يا سيدي ولا تقف خارجاً وفيما ثابوستا المرأة العابده
تقول هذا واذا بدوروثاوس زوجها | قد اتبل والحروف
Fol. 55a. معه والحوث والثوب ايضاً فتركهم امامها فقالت له يا
25 سيدي واخي من اين وجدت هولاي وانيت بهم معك
الي هاهنا ولا سيما انا انظر الثوب معك فقال لها

دوروثاوس الارخن استوهمني انا ودفع لي هولاء فقالت
له ثاوبستنا حسناً انا الله الينا اليوم بهذا الرئيس
ورئيس الملائكة الاطهار ميخائيل والذين معه
بالحقيقه نعدّ | للذين قد ضمنونا وكانت تقول هذا

Fol. 55 b.

5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب
الي القداش فانّ اليوم عيد رئيس الملائكة الاطهار
ميخائيل وقد حان الوقت فاجلسوا انتم وهبوا المكان
جيداً اما الحروف فاذبكوه والحوث فلا تدنوا منه الي
ان احضر اعمل فيه ارادتي فقالوا يكون كما سبّدنا

Fol. 56 a.

10 وذهب عنهم فاما هم | فلم يعلموا من هو لكنهم كانوا
يظنوا انّه رئيس ارضي فقال دوروثاوس لزوجته ثاوبستنا
ما الذي نصنعه وما الذي نفرش تحت هذا الرئيس
ومن اين نجد خبزاً يصلح لكرامته دعيني اتسول
اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
15 ان الله لا يتخذنا عنا قم لعل نجد انسان يذبح

Fol. 56 b.

الخروف ونجهّز الة | البيت فصنع كذلك فقالت له
ايضاً قدّم القليل الخمر لنعلم هل يصلح للارخن ام
لا * فذهب وفتح فم المظمورة فوجدها مملوءة خمر
الي الباب فدعّر دوروثاوس وعاد الي زوجته وسالها
20 ثاوبستنا هل احد احضر خمر الي هنا من حين خرجت
فقالت له حيّ هو الربّ انّ من حين الوقت الذي
اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل

Fol. 57 a.

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تأني حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل
25 زيت لاجل النفقة ومسح رءوس الاخوة * فلما دخلوا
الي مكان الزيت وجدوا سبع صروف زيت مملوءة الي

- فوق وامطار مملوه من كل شيء من جميع ما يعوزة
 Fol. 57 b. البيت * سمن وجبن | وعسل وخل وبقيّة ما يكون
 في البيت امّا هو فوقع عليهم الخوف من بعد ذلك
 دخلوا الي قيطونهم فوجدوا صندوق مملوا من كل
 5 صنف من القماش المكرّم يفوق من عرسهم وايامهم
 الاولي بعد هذا مضوا الي موضع استعداد الخبز
 فوجدوا خبزاً سخناً مختاراً فعلموا للوقت بالنعمة التي
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 10 لنا كل شي تعالي نفرش للارخن لان الوقت دنا من
 حضور القداس (sic) الطاهر فهيوا كل شيء وفرشوا فرش
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مائدة
 للاخوة كما جرت عادتهم ولبسوا عليهم حُلل مختارة
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 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون
 وصلوا لله بشكر عظيم وسبّحوا امام صورة رئيس
 الملائكة ميخائيل قايلين نشكر يا ربنا يسوع
 المسيح وابيك الصالح والروح القديس الي الابد
 20 امين ونبارك رئيس ملايكتك الاطهار ميخائيل لانك
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 Fol. 59 a. الينا تكننك سريعاً * بعد ذلك تناولوا من السراير
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 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس
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جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتكوا الباب وقبلوه
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عيد سيدنا رئيس الملائكة الاطهار ميخائيل ادخل
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الرئيس وجدا (sic) المكان كله مملوا رجال ونساء صغار
10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
ايها الاخوه ما حاجتكم بكثرة هؤلاء الجموع الرجال
والنساء الذين انا اراهم هكذا ليس قد حملتم

Fol. 60 b. نفوسكم ثقل عظيم | اليوم من اجل مكينا اليكم
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15 ان يصنع في زمن الرخا فقالوا يا سيدنا الرئيس
اغفر لنا فاننا لم نحمل نفوسنا ثقل من اجلك
لكننا نشكر الله ورئيس ملايكته ميخائيل لان كل
الذين تراهم ليس احد منهم غريب منا لكن كلهم
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الذين معه الي المكان الذي هيوه له فلما دخلوا
اجلسوا رئيس الملائكة علي كرسي فقال لدوروثاوس
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25 احضروه قال لدوروثاوس اجلس وشق بطنه. ففعل
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داخله مختومة بخواتيم فتعجب دوروثاوس فيما كان
وقال ما هو هذا يا سيّدي الرئيس فقال له الارخن
5 الذي هو ميخائيل ان الحيتان الكبار هم هكذا يبتلعوا
كل شي يجدوه في المياه لكن افخ الصرة حتي تري
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الملايكة يده واخذ الصرة واذا هي مملوءة ذهباً
10 مختاراً فعدّم فوجدّم ثلثماية دينار وثلاثة قراريط
فاخذّم ورفع عينيه الي السماء وقال انت عادل يا
رب واحكامك مستقيمة ولا يخزون المتوكلين عليك
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15 متواضعين ومن اجل انكم تعبتم بزيادة الاجلي اليوم
في هجي اليكم ها الله قد اعطاكم هذا الذهب بهذه
الخواتيم لانّ هذا هو مال سيّدي الملك وهذه خواتيمه
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واحد للراعي وواحد للمسّاك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتم الثوب
عنه امس واعطيتموه للمقربان فخرّوا وسجدوا امام
الرئيس اعني دوروثاوس وthaوبستنا واجابوا قائلين
25 ما هو هذا الذي تقولنّ لنا يا مولانا وسيّدنا الارخن
لملك | اتيت الينا نكن عبيدك لناخذ منك شي ٥
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ليس واجب علي كل انسان ان يخدم اجناد الملك
 ليس انت مُسلّط علي اجسادنا لكي تصنع فينا
 ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف
 ايها السيّد الرئيس مقدار هذا العيد العظيم اليوم
 5 وان هذا الحبز القليل الذي اكلته مع اقاربنا ليس

Fol. 64 a. هو لنا لكنّه لله ولرئيس ملايكته الاظهار | ميخائيل
 الذي نحن نعيّد له اليوم * لكن ان كانت هذه
 ارادتك يا سيّدنا الرئيس فنحن نأخذ هذه الاثلاث
 فقط عوضاً عن الحروف والحوث والاخر نخلّص به
 10 الثوب كما اشرت * فاجابهم الرئيس الذي هو
 ميخائيل وقال بالحقيقة وحق حياة سيّدى الملك لا
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Fol. 64 b. كنتم تخافون من سيّدى الملك | ليلاً يسمع فيغضب
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 15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا
 الحق انّ ليس هؤلاء فقط نصيبكم منى اعطيه اليكما
 لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم
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Fol. 65 a. فايده * | فتعجب دوروثاوس وثالوبستا زوجته لما
 20 سمعوا هذا وقالوا له نطلب اليك يا سيّدنا ان لا
 تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق
 طبيعتنا متى جيّت الينا يا سيّدنا واعطيناك ذهب
 حتى نأخذ فايده منك بالحقيقة لم نراك قط يا
 سيّدنا ولم تدخل بيتنا ابداً ومتى راينا وجهك غير

Fol. 65 b. 25 اليوم فكيف تقول انك اخذت منا شيئاً | فاجاب
 الرئيس وقال اسمعنى لاخبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم وفكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مرة في
 كل شهر ومن بعد مضى ترسلون الي مدينتي
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 اصنع معنا معروفا وعرفنا اسمك لاقتنا مذعورين من
 اجل الكلام الذي قلته لنا فاجاب الرئيس الذي
 10 هم ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي
 ان اردتم ان تسمعوا * انا هو ميخائيل رئيس | Fol. 66 b.
 السمايين والارضيين انا هو ميخائيل رئيس اجناد
 قوات السموات انا هو ميخائيل رئيس الذهور النيرة
 انا هو ميخائيل القوي مفرق الحروب كلها امام
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخائيل كرسي المملكة السماية * اذا
 20 هو ميخائيل رئيس الملائكة | الواقفين بين يدي
 الله انا هو ميخائيل الذي يقدم قرايين وكرامات
 20 الناس الي الله الملك انا هو ميخائيل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخائيل رئيس
 الملائكة المهتم بكل البشرية باستقامة وخدمتكم
 25 انتم ايضا منذ صغركم والي الان ولا افترعن خدمتكم | Fol. 67 b.
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 25 خدمتموني انا ايضا وسيدي بقوة عظيمة هل انسي
 قرايينكم او اترك عني كراماتكم وصدقاتكم الذي

تدفعوهم الله على اسمي * اليس انا كنت واقف
 بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
 بسبب عادتكم في القربان والعبد اليس كنت | معكم
 في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
 5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
 عنا رجاً صدقاتك اليس انا كنت اراكم في الوقت
 الذي اخرجتما ثياب بركتكما وابعتموهم من اجل
 قرباني * اتول لكما اننى موجود في هذا جميعه
 معكما ولم انس شيئاً مما | دفعتموه من منذ صغركما
 10 والى الان لكنى معترف بهم الجميع عنكم قدام الله
 الذى هو ملكى * بالحقيقه قد اخذتم مراحمكم مثل
 هابيل ونوح وابرهيم لانكم دفعتم باستقامه طوباكما
 والحير يكون لكما مثل اسمايكما كذلك ايضاً بركاتكما *
 لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستنا
 15 هي المؤمنه بالله انا هو رئيس الملائكه ميخائيل
 القايم | بين يدي الله وقد صرت شفيعاً فيكما عند
 الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما
 وغرايبينكما ومراحمكما واصعدتهم الي الله وهكذا ايضاً
 قزنيليوس انا الذي مضيت اليه واعلمته طريق الحياه
 20 من قبل المعمديه التي نالها من بطرس الرسول
 العظيم لا تخافا فاننى لا افارقتكما وقد اقتربت منكما |
 عند سيدي بسبب قربكما مني ومن اجل محبتكما
 العظيمه فنى لانه مكتوب اقتربوا من الله يقترب الله
 منكم والان يا دوروثاوس وثاوبستنا اقبلا اليكم القوة
 25 والرحمة من يدي لاننى قد فرغت ان اتول لكما ان
 هذه الفايده والتاج في يروشلیم السماويه مدينه

ملك السمايين والارضيين * قد فرغت ان اشكر
 لكما قدام الله عوضاً | من قرايينكما وصدقائكما *
 فلما قال هذا اعطاهم الذهب والسلام وصعد الي
 السماء والملايكة وكان دوروثاوس وثاوبستنا ناظرين
 5 اليه بخوفٍ حتي دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وثاوبستنا كما امرهما رئيس
 الملايكة الاطهار ميخائيل واكملوا العيد بفرح واكلا
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 يصنعانها باسم اله ميخائيل حتي اكملوا عملهما *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطسُس من اهل
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة

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هذا مقبلاً بين امته وكانت ارادة الله خلاصه * فلما
كان مرة وقد حمل تجارته في سفينة ومضى الي
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10 الله في هذه ظاهره فلما دخل اليها | في الاول من
شهر هاتور فاقام في المدينة ليبيع تجارته فبلغ الي
اليوم الحادي عشر من شهر هاتور فلما كان وقت
الظهيرة في ذلك اليوم اجتاز بيعة رئيس الملائكة
ميخائيل فراها وهي مزيّنة بالقناديل والشموع تعجب
15 جداً وجلس في ذلك المكان وكان بتدبير من
الله لينظر كمال الامر فلما كان المساء نظر الي كل

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5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر
ذلك الرجل الي اثنين مسيحيين سكان في تلك
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فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
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يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لها الكاتب واين هو ذلك لا تكلم انا ايضاً
معه واطلب منه ان ينقذني من كل شر فاجابا وقالا
له ليس يمكنك ان تراه الان حتي | تصير كاملاً لكن
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وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
اخوتي اطلب اليكم ان تاخذوني معكم باكراً واصير
نصرانيا وانا اعطيكم ديناراً لكلاً واحد لان قلبي
20 قد مال الي معبودكم فقال له الرجلين | ليس تقدر
تصير مثلنا حتي يصلني عليك ابننا الاسقف ويرشمك
ويعمّدك باسم الاب والابن والروح القدس فتصير
نصرانياً لكن طول روحك حتي ينفرغ ابينا الاسقف
نحكمك اليه وبصيرك مثلنا اما هو فصنع كما قال له
25 وتاذا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا
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لي من اجله يعطيكم اجركما فاتيا به اوليك الرجلين
المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف
لذلك الرجل الكاتب من اي كورة انت فقال له اذا
من كورة انتيكي فقال له الاسقف قلبك راضي بان
5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان

Fol. 95 b. الذي قد رايتك وسمعتك في هذه المدينة اضطرني ان
اصير نصرانياً فقال له الاسقف اي الة تعبد فقال
له انا اعبد الشمس فقال له الاسقف فاذا غابت
الشمس عن الارض وتلحقك شدة فابن تجدها
10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
وتعبدني انا اطلب اليك ان تصيرني نصرانياً مثل
رجال هذه المدينة كلهم فقال له الاسقف فهل لك

Fol. 96 a. زوجة او بنون اما هو فقال له ان زوجتي واولادي
في مدينتي * فقال له الاسقف ان كان نعم فليس
15 نباركك الان لئلا يرتضوا زوجتك وبنوك بهذا
فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
منك واما ان تجحدوك العبادة والصبغة التي نلتها

Fol. 96 b. فان الخالفة الاولى لم تكن الا بالمرأة لكن ان
ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع
20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف
البركة وخرج واستعد ليمضي الي مدينته وان الشيطان
مُبغض كل خير لما علم ان الرجل قد مال بقلبه
الي الله حسده ولما توسط البحر اقام عاصف شديد
الي ان صارت الامواج يعلوا السفينة حتي عن قليل
25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
الكاتب قايلاً يا سيدي يسوع المسيح عينني في

Fol. 97 a.

- هذه الشدة العظيمة وانا اومن بالمجد العظيم الذي
رايته في بيعة رئيس الملائكة الاطهار ميخائيل لاني
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتاً قايلاً لا تخف فليس
5 شيء من الشر | يصيبك ففي الساعة صارت الامواج
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الله وصل الي مدينته ولم يصيبه شيء من الشر فلما
دخل الي بيته فرح فرحاً عظيماً وقص على اهله
الاعجوبة التي كاذت في البحر وكلما كان منه في
10 مدينة قلونيه * ثم قال لهم ايضاً بالحقيقه ان
الشمس التي نخدمها ليست هي الاله بل | هي عبده
Fol. 98 a. لاله العظيم السماني يسوع المسيح ابن الله الحي
ذاك الذي هو اله الكل الذي به كان كل شيء وكلمهم
ايضاً بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته
وقال لها ان كنتي انتي تطيعيني فقومى تعالي معي
Fol. 98 b. ونصير نصاري ونتعبد للمسيح من غير ان نشك |
البتة وان كنتي غير راضيه فاننا اتركك وهوذا قد بقي
لي ثمانية الف مثقال اعطيك منهم الف مثقال
20 وابقي في عبادتك وانا امضى لكي انال مغفرة خطايي
فقالته زوجته جيداً يا اخي وسيدي بالحقيقه كل
طريق تمضى فيه انا ايضاً الي معك والموت الذي
تموت به انا ايضاً اموت به * وهكذا جهزوا كل مالهم
Fol. 99 a. وركبوا واتوا الي مدينة قلونيه | بمعاضدة الله لهم
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

الي الاسقف واعلماه ان هذا ذلك الرجل الذي اتا
زمانًا لكي يصير نصرانيًا فها هو قد اتا وزوجته
وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحًا
عظيمًا جدًّا من اجل رجعة نفوسهم * فلما دخلوا

Fol. 99b. 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا

نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ايها
وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الاردن
في بيعة رئيس الملائكة ميخائيل ووعظ الرجل وزوجته
واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن

Fol. 100a. 10 والروح القدس وكان اسم الكاتب | اولًا كتنسون فغيره

واسماه مثنؤس ودعا اسم زوجته السّلامه * واربعة
اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
يوسف والرابع دانيال ثم قدّم القّداس وناولهم
من السراير المقدّسة جسد وم ربنا يسوع المسيح *
15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف |

Fol. 100b. وهو يعظهم بكلام الايمان المستقيم فاما مثنؤس
الكاتب من زيادة الفرح الذي ادركه دفع ستمائة
مثقال لبيعة رئيس الملائكة عن خلاصه بعد هذا
تزوّدوا البركة من الاسقف ليمضوا الي مدينتهم
20 فشيّعهم رؤسا المدينه وجميع الشعب بفرح عظيم

Fol. 100a. وبمشيئة الله ورجعوا الي كورتهم مسترشدين | برئيس
الملائكة الاطهار ميخائيل فلما مضوا الي بيوتهم
صنعوا عيدًا عظيمًا لاهلهم وفرقوا صدقات عظيمة
للمعاجزين والارامل والايتام وكان اهل الكورة يتعجبون
25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مشاؤس
 وصل الي الساعة الحادية عشرة واخذ | اجرة النهار
 كده بطلبات رئيس الملائكة ميخائيل فاما اولاده
 الصغار وامهم فلم يملّوا من الخيرات التي يصنعوها
 5 أكثر من زمان حياة ابيهم فاما الشيطان وجنوده
 فلم يهتمل ما كان يرا من الخيرات التي يصنعوها
 هؤلاء القديسين بل اقام اهل المدينة عليهم وجعلهم
 يبغضوهم بغضه شديدة فقاموا عليهم واخذوا اموالهم
 بالظلم وكدهما كان في مخازنهم * فقال يوحنا لآمه
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فاذة مكتوب في الانجيل
 المقدّس اذا طردوكم من هذه المدينة فاهربوا الي
 15 اخري وها هوذا هم قد طردونا واتعبونا فلتكن ارادة
 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 اولًا فلم يهتمل الشيطان هذا لكنه قلق لانه كان
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم
 يعلم ان رئيس الملائكة الاطهار ميخائيل كان يفحصه
 وهو فكان يزير كالاسد فلما مضت ايامًا قليلًا دخلوا
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم
 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي
 25 المسلط علي تلك المدينة بهذا فسأل الوالي عن
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

- Fol. 103b. وكلفوهم ان يبحثوا عن اذية | ذلك الرئيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان وصار يمشى في المدينة كلها ويصرخ قايلًا انا اعرف من سرق اذية سيلون الارخن * لاني ارا هولاي الاربعة صبيان الغربا الذي اتوا الي هنا في هذه الايام هم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا | اعلمو به الوالي وفي الساعة جذبوهم بشعور روسهم كما امر الوالي 10 وجاءو بهم امامه وكانوا يجذبوهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قايلًا * لا تخافوا يا اولادي لان الله الذي امنا به وعظيم روسا ملايكنه الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه | وفيما هي تتكلم بهذا Fol. 104b. 15 كان نحوهم صوتا من السماء قايلًا لا تخافوا فاني لا ادع شيئًا من الشر يصيبكم انا هو ميخائيل حافظكم من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبه بوزير الملك واتا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي 20 ويجلس لكي يسمع هو ايضًا هذا الاحتجاج اما هو فجلس * فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان اعد بكم اما هم فاجابوا قايلين حتى هو الرب الاله المسيحيين وحمد اعظم روسا ملايكنه الاطهار ميخائيل 25 لم يتفق لنا مثل هذا الامر ابداً فقال رئيس الملايكة ميخائيل للوالي انا اعرف كيف يظهر الحق * ليمسك Fol. 105b.

الاصغر في اخوة هؤلاء القوم ويدخل به الي دار رئيس الحراس الذي قلبه متعوب بهؤلاء الناس ويصرخ قايلًا باسم سيدي يسوع المسيح تظهر عملة سيلون الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر الحق * وللموت امر الوالي ان يؤخذ الابن الاصغر

ويدخل به الي دار رئيس الحراس كما قال ا رئيس Fol. 106a. الملائكة ميخائيل ثم صرخ قايلًا باسم سيدي يسوع المسيح ورئيس الملائكة الاطهار ميخائيل تظهر عملة سيلون الارخن * وفي تلك الساعة كان صوتًا وكل احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل شيء * وهؤلاء الصبيان ابرياء كل ذنب فنزلوا الوقت

الي اسفل الدهليز فوجدوا العملة كلها واعلموا Fol. 106b. الوالي بالذي كان فتعجب جدًا فحوّل وجهه مستخيرًا ان كيف يقول الذي كان لذلك الوزير الذي هو ميخائيل ثم لم يعلم الي اين مضي حينئذ تعجب جدًا واطلق الاربعة صبيان وهم يريين فدخلوا الي بيوتهم وهم متجدين لله ورئيس الملائكة ميخائيل فاما القديسين فلم يملوا من الخيرات التي يصنعوها مع كل احد حتى ان الجميع تعجبوا من سيرتهم

20 الصالحة | وكان ايضًا من بعد زمان مذ كان هذا Fol. 107a. سعى انسان في رجلين عند الملك ان له عليهما دين قديم * فسلم الملك الرجلين الي اجناد حتى يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه وان القديس يوحنا وجدهما صدفة فرآ الاجناد 25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي العلة التي انتم تضربون هذين الرجلين بسببها Fol. 107b.

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايثى مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا اياهم فسنقتلهم فطلب يوحنا الي الجندان يتناثوا قليلا 5 الي ان يعود اليهم اما هو فمضى واحضر المايثى مثقال ودفعها لهم وعثق اوليك الرجلين والاربعة اجناد

Fol. 108a. المترسمين بهما دفع لكل واحد منهم مثقال فلم تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فانار عليهم 10 تجارب صعبة جدا بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك

Fol. 108b. الرجل ليذهب الي بيته وبينما هو ماشى في شوارع المدينة فلدغته عقرب فوقع ميتا في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتا فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكرا ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصيح في المدينة كلها

Fol. 109a. قايلا ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فداع هذا الكلام في المدينة كلها فذهب 25 الوالي واعلم الملك كسنتطس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

- التي خلف وان يعملوا في اعناقهم جنازير فنجأوا بهم
 5 واوقفوهم امام الملك فكان نكسهم صوتا قايلاً | لا
 فكافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 10 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة
 ميخائيل بشبه امير كبيراً لملك الروم واتى * فلما
 راه الملك كسطنطس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما رأى رئيس الملائكة
 15 ميخائيل الصبيان | قيام قال للملك كسطنطس ما هو
 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذى قتل هذا الرجل فقال
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امراً هكذا وهو ان
 يموت واحداً ولم نعلم ما الذى كان منه فلتخضر
 20 الرجل الميت في الوسط ونسأله فيكلمنا | ويخبرنا
 من الذى قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضاً ذلك الرجل الميت اليها هنا ونسأله وهو
 يكلمنا ويعرفنا من الذى قتله وفي تلك الساعة امر
 الملك ففقدوا الميت في الوسط فقال رئيس الملائكة
 25 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا ما الذى كان منك ففعل الفتى الصغير
 هكذا وان الله يحب البشر المريد ان يتمجد اسمه
 30 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخرى وعاش من اجل خلاص الملك والجمع
 كله الذى في تلك الكورة وصرخ ذلك الرجل قايلاً الويل

لك ايها الملك كسنتس لانك تجاسرت وجلست مع
رئيس الملائكة ميخائيل رئيس اجناد القوات

Fol. 111 b. السماوية | ان هؤلاء الرجال الذين اتهمتموهم هم
صديقين وابريا من الذنب وليس هم الذين قتلوني
5 لكن عقرب لدغني فمت لكن لاجل صفوة هؤلاء

الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
الي رئيس الملائكة الاطهار ميخائيل والان فقد رايتهم
اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم

Fol. 112 a. هذه اللذات وهذه الاصنام المبتة التي لا ربح فيها
لكي الله يغفر لكم ما سلف من خطاياكم واما انا

فادركتني نعمة عظيمة لانني رايت رئيس الملائكة
ميخائيل من اجل هؤلاء الرجال الابرار * وفي تلك

الساعة ارتفع رئيس الملائكة صاعدا بمجد عظيم
والملك ينظره وكل الجمع وهو صاعدا الي السماء

15 واخذ معه نفس ذلك الميت الي السموات واما الملك

Fol. 112 b. وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
كبير اطمأن قلب الملك من الخوف ومن ذلك الامر

المعجب الذي رآه وقام وقبل فم يوحنا قايلًا بمباركة
هي الساعة التي دخلتم فيها الي هذه المدينة

20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به
لنؤمن نحن به ايضا فنخلص * فقال لهم يوحنا

نكون مؤمنون بالرب يسوع المسيح ابن الله الحي
فصرخ الملك قايلًا وكل الجمع معه بالحقيقة | اله حي

Fol. 113 a. هو يسوع المسيح وليس الاله سواه * فقال يوحنا
25 للملك قم فاكتب لملك رومية قسطنطين واعلمه

بكل شيء واطلب اليه ان يرسل الينا واحدًا من

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
 القدس فكتب الملك كسنتس الي الملك قسطنطينوس
 قايلاً له هكذا كسنتس الذي يقال له ملكاً | استجراً
 وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع
 5 المسيح السلام لك ان نعمه عظيمه قد ادركتنا من
 قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام
 الطمته واعادنا اليه من قبل صلاحيته الكبيرة
 وطلبات رئيس الملائكة الاطهار ميخايل هذا الذي
 جعلني مستحقاً ان انظره بعيني وجعل الميت
 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعداً
 بمجد عظيم ونحن باجمعنا فنظره والان نطلب الي
 سيادتك ان ترسل الينا واحداً من الاساقفة الذي
 عندك ليضي لنا بالامانة المستقيمة ويعرفنا نحن
 ايضاً الطريق الموديه الي الله ويهب لنا الخاتم
 15 المقدس واذا فعلت معنا هذا تنال اكاليلاً عظيمه
 عند المسيح علي هذا الامر كن معافاً ايها الملك
 الالهي بقوة المسيح ملك الكل وباجتهاد عظيم |
 20 اخذ الملك البار قسطين الكتب فقراهم وتعب
 جداً ما كان ومجد الله * وباهتمام عظيم كتب الي
 20 القديس يوحنا رئيس اساقفة انفس هكذا * قبل كل
 شيء اقبل يدك الطاهرين اللتين يقلبوا جسد ابن
 الله * انه بالحقيقه صار الينا فرح عظيم من الله
 هوذا انا ارسل اليك انت ايضاً فانني عارف انك تفرح
 25 بزياده | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك
 25 كله ان تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتيباس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسة وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b يصير لك افتخاراً عند الرب | وعند ملايكته الاطهار
5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس
اساقفة افسس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جداً على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسيين
Fol. 116 a وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا
استعدادان الهيكل وهي مايدة ذهب واربعة كاسات
فضة وثلاثة كاسات ذهب وملعقة من الحنجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القتاليقون وعلي الجملة كل استعداد البيعة ثم ساروا
15 في الطريق وهم يصلّوا بفرح فلما قربوا من المدينة
عرفوا الملك | بحكي رئيس الاساقفة والذين معه فخرج
Fol. 116 b الملك ويوحنا وكل جماعة المدينة ليتلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحمنا لله وهكذا مضوا | الي مدينة بهد
عظيم وان الملك سال رئيس الاساقفة وانخلو الي
القصر لان المدينة لم يكن بني فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنكح رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة. Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتى ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضا يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوما | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديسة والددة 10 الاله مريم فلما راي كثرة الجموع يعملون قال للملك في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنائس ولم يكن فساتى فاجاب الحكيم يوحنا وقال للملك ولرئيس الاساقفة انا اقول ان هذه البركة الماء التى هي شرقي المدينة انها 15 مستحقة لهذه الكرامة العظيمة | وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه قائلا هذا هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفسائى كلهم وكانت اعجوبة عظيمة في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانظروا كلهم في الماء وهم يصرخون قائلين ننصبغ باسم الاب والابن ولروح القدس ثم اعتمد

الملك وكل الجمع واتا بهم رئيس الاساقفة الي الكنيسة
 وقسم | يوحنا اسقفا لهم واخوته الثلثة قسم اقدمهم
 قسيسا والاثنين الاخر شمامسة * وكان للملك ابنا
 اسمه اقلاس فصيرة شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم رئيس الاساقفة بالقربان فرفعه
 على المذبح وقّس عليه * فتعجب الملك وكل
 Fol. 119 b. الجمع | مما راوا وسمعوا لانهم لم يسمعوا كلام هكذا
 Fol. 120 a. ابدا ولم يروا هذا المثال البتة وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اقرى تذكرون انتم اوفيميه زوجة ارسترخوس
الامير هذا الذى ولاه الملك العابد اتوريوس على
جزيرة الاتركي انتم تعرفون كلكم ايها الشعب المحب
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كل احد ان صلواته وصدقاته صعدت قدام
5 الله مثل | ثرنيليوس زماناً كان هذا الرجل المكرم
ارسترخوس اميراً ومنذ اخذ المعمودية المقدسة من
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتر من
الصدقات والقرايين في كل اثني عشر من الشهر
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي
10 وعشرين من الشهر باسم العذري الطاهرة مريم
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح
وكان يعطى القرايين | والصدقات التي لا عدد لها
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع
هذا زماناً كبيراً من بعد كمل زمانه ليمضى الي
15 المسيح مثل كل انسان فدعا اوفيميه زوجته وقال لها

Fol. 133b.

Fol. 134a.

يا اختى هوذا انتي ترى انّ زمانى قد تمّ لامضى
الى الربّ كمثلى ابائى كلهم * وقد سمعتى انتى كل

Fol. 134b. التعاليم الحكيمية التى اوصانا بها | الاب الطوباني
يوحنا هذا الذى به استمنأت هذه الجزيرة كلها

5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في
بيتك يقول ان ليس شئ اعظم من المكتبة وايضا قال
ان للرحمة فخر في الدينونة وعلي الجملة بقية وصاياه
المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
ذلك العظيم يوحنا * وايضا هوذا انا اوصيك وقد

Fol. 135a. جعلت الله رقيبى | وامامى من قبل خروجى من

هذا العالم انك لا تفتري ولا تتركى ما كنا نصنعه الان
في اليوم الثاني عشر من الشهر عيد رئيس الملائكة
الاطهار ميخائيل والحادي والعشرين عيد الملكة ام
ملك الملوك والتاسع والعشرين ميلاد الاله الكلمة
15 واحذري ان تحقري قربان رئيس الملائكة الاطهار

Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعلة يطلب |

عنا امام الله ليصنع معنا رحمة صدقة ويقبل اليه
نفسى الشقية فاما تلك المرأة الحكيمة فقالت لبعليها
يا سيدي واخى حى هو الربّ الذى امتا به اننى لا اترك
20 خلفى شئ مما اوصيتني به لكنى اريد عليه بالاكتر
بل في قلبى كلام اريدك ان تحتملنى فيه وتكلمه

Fol. 136a. لى من قبل ان يدفن جسدك اما هو فقال | لها كلّ

شئ تريديه قوله لى وانا اكمله لك بمشيئة الله
فقالت له انا اريد ان تامر مصوّر ان ينقش لي صورة
25 رئيس الملائكة الاطهار ميخائيل في لوح خشب
وتعطيها لى لاجعلها في قيطونى الذى انام فيه

- وتسلمني له كالوديعة لكي ان خرجت من الجسد
 يكون لي حارساً ومنجياً من كل الافكار الشريرة
 Fol. 136b. الشيطانية | لانك اذا خرجت من الجسد اكل خبزي
 بالبكاء ووجع القلب لان منذ الوقت الذي يمضي
 5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرة
 اخوي وتكون تشبه جسد بغير راس وجسد يعدم
 الراس هو ميت وحده * لان الحكيم بولس فرغ ان
 يقول ان راس المرأة بعلمها وامرأة بغير زوج تشبه
 سفينة بغير مدبر مستعدة للغرق | وكل الركب فيها
 Fol. 137a. 10 فالان يا سيدي واخي كما انك لم تكنز قلبي البتة
 بكلمة فهذا الذي سألته منك ايضاً لا توجعني بسببه
 ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك *
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
 ملايكة الاعظم ميخائيل فلما سمع الاسفهلار ذلك
 15 الكلام عجل ليكمل | ما سألته وللوقت من الساعة امر
 Fol. 137b. ان يوتا اليه مصور حكيم فامره ان ينقش شخص
 رئيس الملائكة الاطهار ميخائيل في لوح خشب
 ويطلبيه بالذهب المختار والحجارة الكريمة فلما كمله
 ودفعه لها فرحت به جداً كمثله من وجد غنايم كثيرة
 20 كما هو مكتوب وقالت له يا سيدي الاخ لتذكرني |
 Fol. 138a. رحمتك وتسلمني في قلبي في هذا الكلام الاخير لكي
 اذا تخلاً قلبي وصرت ضعيفه فلا ينور على شيء من
 الموامرات من بعد دفن جسدي * فقال لها كلما
 تتمني انا مستعد ان اكمله لك كما تعلمني اني لم
 25 احزن قلبك في امر من الامور البتة اما هي فقالت
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

- ميخائيل هذا الذي صورته لي في هذا اللوح الخشب
 وتطلب اليه عتي لكي | يكون لي عضداً الي يوم
 فو 138b. ماتني لان بعد خروجك من الجسد لا يبقا لي رجاء
 الا بالله ورئيس الملائكة ميخائيل لانك تعلم ان
 5 الامراة الارملة تاكل خبزها بالبكاء والتنهّد فلما
 سمع ذلك الامير هذا قال لاجل هذا الكلام المر
 الذي قالت له لكنه تعجب من عظم امانتها في
 فو 139a. رئيس الملائكة الاطهار ميخائيل ثم امسك | بيدها وسلمها
 لرئيس الملائكة ميخائيل الذي نقش صورته في اللوح
 10 الخشب وصرخ قايل يا رئيس الملائكة ميخائيل الذي
 قتل الثعبان الاول الذي زرع العظمه وقاوم سيده
 فربطه وجعله في البكيره النار المملوه من النيران
 والكبريت ايها الساجد في كل حين امام الاب الصالح
 فو 139b. من اجل جنس البشر شبه وصورة الله | ضابط الكل
 15 ها انذا اسلم اليك اليوم اوفيميه زوجتي كمثله الوديعة
 لكي تحرسها وتنجيها من كل الموامرات الشيطانيه
 التي يتبرهم عليها واذا طلبت اليك تعينها وتسرع
 لها وتخلصها لان ليس لنا رجاء الا الله واياك فلما
 سمعت اوفيميه فرحت جدا ووقفت بامانه عظيمه ان
 20 ليس بقى سئ من حيل الشيطان يقدر عليها من
 ذلك | الوقت لان رئيس الملائكة ميخائيل صار
 فو 140a. لها حارساً * ومن بعد هذا اخذت صورة رئيس
 الملائكة المنقوشه فاقامتها في القيطون الذي تنام
 فيه وصارت ترفع امام الصورة بخورا فايق وتنديل
 25 موقوداً امامها ليلاً ونهاراً بغير فتور وكانت تسجد له
 ثلاث دفعوع في كل يوم وتساله ان يعينها * وكان

- من بعد هذا | افتقد الله الامير ارسطرخوس العابد
 الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
 طريق ساير الناس فاما اوفيميه المرأة الحكيمه¹
 زوجة ارسطرخوس الامير فلم تملّ من الصدقات
 التي تصنعهم والقّداسات التي كان ارسطرخوس
 يعملهم وهو حيّ قبل وفاته باسم رئيس الملائكة الاطهار
 ميخائيل * وكانت مسرعة في ان تزيد عليهم
 جدا اكثر من ذلك الزمان الذي كان | زوجها حيّ *
 وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
 يَحْتَمِل ان ينظر الي تلك الخيرات التي كانت الامراه
 تعملهم باسم رئيس الملائكة الاطهار ميخائيل فحسدها
 واراد ان يضيع اجرها الذي كانت تترجاه من الله
 ولما كان ذات يوم الشمس شكل راهبه وسار معه شياطين
 اخر في شكل عذارا لابسين اساكيم ذهب وجا فوقف
 عند باب | بيتها وارسل اليها جاريه قائلا اذهبي
 فقولي لافيميه النقيه زوجة ارسطرخوس الامير ان
 هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
 لك هي وبناتها معها وان تلك الامراه الحكيمه لما
 سمعت هذا الكلام خرجت الي الباب الرابع من
 بيتها وامرت ان تدخل اليها تظنّ انها راهبه بالحقيقه
 فخرجوا العبيد | فراوه وان هو الشيطان قائما متوشحا
 باسكيم زور * فسجدوا له فامروه بالدخول هو والذين
 معه * فدخل الشيطان ووجهه مطرق الي الارض كانها
 راهبه بالحقيقه والذين معه عملوا هم ايضًا هكذا فلما

¹ On the margin المحتشمة.

راتهم اوفيمية البارّة وهم بهذا الشكل هكذا تعجببت
 جدّا من عظم تواضعهم فقامت وامسكتُه لانه كان
 فو. 142b. لابس شكل | امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكة ميخايل خاف
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك
 الامراة الحكيمة فكانت تكرمهم قايله اصنعوا محبة يا
 احباي الاخوات وادخلوا الي هذا القيطون لتحلّ (sic)
 صلواتكم المقدسة فيه الانى اشهد لكم الله عليّ
 ورئيس ملايكته الاطهار ميخايل ان مذ يوم توفي

10 زوجي الطوباني ارسطرخوس | والي الان لم يدخل
 فو. 143a. انسان قط من داخل باب هذا القيطون الا جوارى
 خاصّة الذين يخدموني في حاجة الجسد والنسوان
 اقاربي المتقيّات الاتيات اليّ ليتفقّدوني كحبة الله *
 فاجاب الشيطان المتشبه بالراهبه قايله لماذا لم
 15 يدخل رجلاً البتّة من داخل قيطونك وكل مكان لا

يكون فيه ذكراً ليس يكون معونة | الله فيه * وجميع
 فو. 143b. النسوة اللاتي على الارض متزوّجين سوا امراة واحدة
 وهي مريم امّ المسيح * واذا اردتي مرضاة الله من
 كل قلبك فانا ابشر عليك با مر صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد الموروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك

فو. 144a. انورپوس هو نسيبي وهو قريب الملك في جنسه |
 وقد ماتت امراة قبل هذه الايام وعند ما سمع نبياح
 زوجك ارسطرخوس الامير المجلّ قال ليس هو عدل ان
 25 اتزوّج امراه حقيرة دون كرامتي لكن اقوم فاتزوّج
 اوفيمية البارّة وهي انتى واقلم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط
والملك | حَبَّةٌ جَدًّا * وللموت اوراها ذهب كثير ونضة
Fol. 144b. وحلى ذهب يقصد تطعيمها بحيلة الشريرة وان العفيفة
5 اجابت بوداعة عظيمه كيف يمكنني ان اعمل امراً
هكذا من ذاتي وحدي دعيني حتي امضي واستشير
كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه
Fol. 145a. من الجسد فان امرني ان اقيم مع زوج | فانا اقيم
من غير تشكك وان لم يامرني بذلك فلا افعل شيء
10 من ذاتي ابداً فاجاب الشيطان قايلًا واين هو ذلك
الكفيل فقالت اوفيمية ها هوذا داخل قيطوني معي
مذ يوم سلمني له زوجي يحرسني ليلاً ونهاراً والي
هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
انك قد وضعتني في قلبك ان تكلمي وصايا | الرب
Fol. 145b. 15 فيها هوذا قد صرتي مدانه بهم كلهم لان الرب قال
ان الذي يسقط في وصية واحدة فهو مداناً بالكل
اما تعرفي ان الله يبغض الكذب جدًّا وداوود ايضاً
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب فمتى اعتمدتني الكذب فان الله يهلكك
20 سريعاً الم تقولي لي عن قليل ان من يوم خرج
Fol. 146a. زوجي من الجسد والي هذه الساعة لم يدخل رجل
واحد الي قيطوني حتي ولا عبيدي فاجابت اوفيمية
قايله اني انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبرئيس ملايكنه الاطهار ميخائيل الذي قتل الحية
الاولي ان مذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قيطوني | ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي فاجاب الشيطان المتشبه بالراهبه وقال لاوفييميه الم تقولي من الاول انه منذ تنبّح زوجي لم يدخل اليّ 5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملتني الاثم ان حلفتى كاذبه الم تقولي لي عن قليل دعيني اولاً ادخل الي | قيطوني لاستشير كفيدي الذي سلمني زوجي له من قبل خروجه من الجسد اليس الكفيل رجل هل يوهن كفيل علي امراة قط هوذا الرجل 10 الان داخل قيطونك وقد وجدته انا من داخل مخدعك فلا قد كذبتني واقسمتي كذباً وانا فلا اقبلك البتة ولا اخذك لقريبى ولو دفعت لي جميع ما لك امّا اوفييميه فضحكك ضحكاً روحانياً وقالت Fol. 147b. للشيطان المتشبه بالراهبه يا اختي ان هذا الامر 15 عسر عليّ معما ان ليس هذا المال ولا هذا الكلبي الذي احضرتك معك فقط بل ولو اعطيت بالحقيقه الاموال والتكف التي في قصر الملك البارّ اثوريوس وجميع زينته وكل كنوز العالم لا يكون لي ان | اخالف Fol. 148a. 20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضى اليه طاهره من كل دنس واذا قلت ان كفيدي داخل قيطوني لم اكذب فان الكفيل الذي سلمني اليه سيدي وبعلّي هو اشد من كل الكفلا الذي للعالم * فانه غير محتاج ان يعرفه احد عن خطيه | ولا عن 25 صلاح ومهما اضمرناه او فكرناه في قلوبنا وحواسنا يعلمه للوقت وان خطر ببال احد فكر شيطاني

- فيهمضي ويتوكل^١ ذلك الكفيل للوقت ويستشفع باسمه
 خاصه وان احتاطت عساكر الشيطان احد وسيجت
 عليه فياتيهِ ومن ساعته يتفرقون مثل الدخان
 Fol. 149a. وان اخترتي يا اختي فانا اسلمك لذلك الكفيل
 5 ليكون لك انتي ايضاً معيناً الي يوم خروجك من
 الجسد * ومن بعد موتك ايضاً يسلمك الي الاله
 الصالح مثل قربان طيب وترثين الحياة الموبده
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
 اريني انا ايضاً هذا الرجل فانه كما تقولين عظيم
 10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا
 Fol. 149b. لنحوّل وجهنا لناحية الشرق ونصلي صلاه امام
 الرب وتعترفي لذلك الكفيل بما قد اضرته في
 قلبك وتقولين هكذا * اللهم اغفر لي عما اضرته في
 هذا الكفيل وهذه المراه التي سلمها زوجها له واذني
 15 لا ارجع افكر هكذا في قلبي بقدوس الله ابداً فاذا
 Fol. 150a. انتي اعترفتي هكذا انا اريك | الكفيل مواجهه ومن
 بعد ذلك تسالينه في معونتك واسعافك فقال لها
 الشيطان ان عليّ وصيه من قبل ان اتوشح بهذا
 الاسكيم المقدس انني لا ابسط يدي للمصلاه حتي
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين ان
 لم يكن متشكل يشكلنا فاجابت اوفيميه وقالت
 للشيطان انك قد قلت لي ان من حفظ الناموس
 كله ويسقط في شيء واحد فقد صار مداناً بالكل
 Fol. 150b.

^١ On the margin ويقصد.

فهوذا انتني قد وقعتني من فمك وحدك وخالفني
وصايا الرب التي اوصا بها رسله القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التي
خالفتها اعلميني بهم ليلا اقيم عليك حرب عظيم
5 للموت ان لم تظهر بهم لي الان فاجابت اوفيمية

Fol. 151a. وقالت لذلك الشيطان اليس في الاول اوصا مخلصنا
الصالح تلاميذه عند ما ارسلهم ليكرزوا قايلاً واي
بيت دخلتموه فسلموا عليه وتولوا السلام لهذا
البيت فان سلامكم يكلّ عليه وان كان لا فسلامكم
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا

Fol. 151b. الذين لا يعترفون بان المسيح جاء بالجسد ان
قال كلوا مما يقدم لكم وكلوا بغير فخص وكلوا
يشكر وقد اوصانا الرسول ايضاً في رسايته قايلاً هكذا
15 صلوا بلا فتور واشكروا في كل شيء وان رجال الله
ايضاً يصلون علي الدوام ليلاً ونهاراً فان كنتي
انتي امراه وليس فيك شيء من اصل المكر فانفضي

Fol. 152a. بنا نصلي ومن بعد الصلاة انا احضر لك ذلك
الكفيل وزاه ونسلم عليه فم لغم وان كنا غير
20 مستحقين لنظر وجهه * فلما علم الشيطان ان
اوفيمية قد حصرته من كل جهة احتار كيف يهرب
فبدا يغيّر شكله وتشكل بشكل شنع جدا * وان
تلك المرأة الكريمة اوفيمية لما رات ان شكله قد

Fol. 152b. تغيّر خافت جدا | وصرخت قايله يا ربيس الملائكة
25 ميخائيل اعني في هذه الساعة الشديدة يا من
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمني اليك قبل خروجه من الجسد
لكي تكبرسني وتكون لي حصنا منيعاً من كل
مضرات العدو ولما قالت هذا رشمت ذاتها باسم
الاب والابن والروح القدس | وفي تلك الساعة انحل
5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
ومن بعد ذلك بزمانٍ ظهر لها الشيطان بشكل
انسان حبشي شنع جداً وعليه جلود المعزي وعينية
مملوءة دمًا وشعر راسه مثل شعر خنزير بري وفي يديه
سيفين مسلولة يلعبان جدا * فوقف | امامها وكانت
10 راى كته فايكه امامها كثيرًا فلما راته اوفيميه انه قد
تغير في شكله نهصت للوقت ودخلت الي قيطونها
ومسكت المثل الذي صورة رئيس الملائكة ميخائيل
مصورة فيه وكانت تعانقه وتصرخ قايله يا رئيس الملائكة
الاطهار ميخائيل اعني ونجني من هذا المكاروان
15 الشيطان وقف خارجاً | من باب القيطون فانه لم
يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل
الذي مله وجعل اصابعه في انفه وصاح من انفه
صارخا قايله الغوث ما الذي افعله ياوفيميه دخلت
اليك اريد ان اطعك واحدتك الي الهلاك معي
20 فغلبتيني بهذا اللوح الخشب الذي مسكتيه انا من
الاول حرّكت شعب اليهود علي ماسيا | الذي يدعى
المسيح ظاناً اني ابطل قوته فذلني وكل قوتي عند
خشبة الصليب ومنذ البدء انا الذي اطعيت ادم
وحوا وصيرتهم خالفوا وصية الله وغربتهم من
25 الفردوس والمسكن النورانيه وانا ايضاً الذي اطعيت
الملائكة حتى سقطوا من مجدهم انا الذي جعلت

- الجبابة اخطوا حتى مكقهم الله بما الطوفان
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم
 5 وراوبن ان يصنعوا هذه الاثام حتي امطر الله عليهم
 نارا وكبريتا ومكقهم وانا الذي علمت اربال الخطا
 5 وقنلت احاب معها بمخالفتها وانا الذي هييجت
 بني اسرائيل على هرون حتي كلفوه ان يصنع لهم
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي
 Fol. 155b. الجملة انا الذي جعلت كل الخطايا يا ميخايل
 انت الذي اسقطني من السماء وملايكتي والقيتني في
 10 البكية النار المتوقده * يا ميخايل ها قد تركت لك
 السماء والارض وصرنا نتطير في الجو وحدنا ونصيد
 الذين نقدر على صيدهم واحد بالزنا وخر بالفسق
 وخر باليمين الكاذب وخر بالنميمة وخر بالمر
 وخر بالكيل وخر بالكسد وخر بالاحتقاد وخر
 15 بالسرة وان علمنا اننا لا نقدر على احد | نصيده
 هكذا جلبنا عليه نوما ثقيلا حتي لا يسهر يصلي
 على خطاياه ولا مرة واحدة فالان هوذا قد تركنا لك
 السماء والارض حتي لا ننظر وجهك لان صورتك
 مخيفه لنا جدا وحليتك التي هي مصورة في هذا
 20 الدوح الخشب المذهب منقوشه للاشفية غلبت
 بهذه القوة العظيمة اليوم خشبه عملت صليب
 فكطمت اصلي قبل اليوم وخشبه ايضا | منقوش
 Fol. 156b. فيها صورتك يا ميخايل هي التي منعني وغلبتني
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم
 25 مع اوفيميه يا للمعوث اليوم فان ميخايل اتعبني
 من كل جهة ما الذي عمل يا اوفيميه وانتى تقولي

- انني ما اقدر عليك لانك قد تعلقتي بهذا اللوح
الذي في يديك فان كان نعم فاعلمى اننى اتى
اليك في يوم لا تعرفيه وهو الثاني عشر من ابوونه
في ذلك اليوم يكون ميخائيل وجميع الملائكة
5 محتتمعين ساجدين خارج حجاب الاب من اجل
مياه نهر مصر ولاجل النداء والامطار فانى انا اعلم
هذا انه يقيم ثلاثة ايام وثلثه ليال لايفتر من الطليه
ساجداً من غير ان يرفع راسه حتي يستجيب الله
له ويهبه جميع مسالاته هوذا انا اجيك في | ذلك
Fol. 157b. اليوم واهيى قوات عظيمه وامسك هذا اللوح الذى
10 في يديك واجعله جزواً جزواً على راسك حتى انظر
اين تلجدي ميخائيل رئيس الملائكة ليعينك في
ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
صورة رئيس الملائكة ميخائيل وطردته بها حتى
15 خرج عن باب القيطون وفي تلك الساعه صار غير
طاهراً امامها فلما تلك المرأة | الكريمة اوفيميه
Fol. 158a. فصارت تصنع طلبات عظيمه وصلوات كثيره ليلاً
ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذى
قال لها اننى اتيك فيه واحاربك وهو اليوم الثانى
20 عشر من ابوونه وكانت تطلب من الله ورئيس
الملائكة ميخائيل المعونه والظفر فلما كان في الثانى
عشر من ابوونه عيد رئيس الملائكة ميخائيل اعدت
اوفيميه كل ما | تلحتاج اليه لعيد ميخائيل من
Fol. 158b. القربان والخمر للشعب في الكنيسه وهيتت للاخوه
25 في بيتها بعد البركه وعلى الجمله اعدت العيد
حسناً كما ينبغي لانها كانت غنيّه جداً وانّ الشيطان

مُبْغِضُ الْخَيْرِ كُلِّ حِينٍ لَمْ يَكْتُمَلْ أَنْ يَنْظُرَ الصَّالِحَاتِ
الَّتِي صَنَعْتَهُمْ هَذَا الْمَرَّةَ وَهَيْتَهُمْ لَعِيدِ رَيْسِ
Fol. 159a. الْمَلَائِكَةِ الْإِظْهَارِ مِيخَائِيلَ * فَلَمَّا كَانَ النَّهَارُ | بَاكِرِ
الثَّانِي عَشَرَ مِنْ بُوُونِهِ فِيمَا هِيَ قَائِمَةٌ تَصَلِّي وَتُحَدِّثُ
5 الصَّبَاحَ وَتَسَالُ اللَّهَ بِاسْمِ رَيْسِ الْمَلَائِكَةِ مِيخَائِيلَ
أَنْ يَقِفَ مَعَهَا حَتَّى تَكْمَلَ الْحُدُومَةُ الَّتِي ابْتَدَأَتْ بِهَا
وَيَنْجِيَهَا مِنْ جَمِيعِ حَيْلِ الشَّيْطَانِ وَإِذَا بِالشَّيْطَانِ
قَدْ أَقْبَلَ وَوَقَفَ أَمَامَهَا بِشِبْهِ رَيْسِ مَلَائِكَةِ وَلَهُ أَجْنَحَةٌ
عَظِيمَةٌ مَتَمَنِّطِقٌ بِمَنْطَقَةٍ ذَهَبَ عَلَيَّ حَقْوِيهِ مَرَصَعَةٌ

10 بِكَحْجَارَةٍ كَرِيمَةٍ * | وَعَلَى رَأْسِهِ أَكْلِيلٌ مَصْنُوعٌ مِنْ
جَوَاهِرِ كَرِيمَةٍ مُثْمَنَةٍ وَبِيَدِهِ الْيَمْنَى قَضِيبٌ مِنْ ذَهَبٍ
لَكِنْ لَيْسَ عَلَيْهِ عَلَامَةُ الصَّلِيبِ فَجَاءَ وَوَقَفَ أَمَامَهَا
وَهُوَ بِهَذَا الْعَجْدِ الْعَظِيمِ فَلَمَّا رَأَتْهُ خَافَتْ جَدًّا وَسَقَطَتْ
عَلَى الْأَرْضِ أَمَّا هُوَ فَعَضَّدَهَا وَأَقَامَهَا وَقَالَ لَهَا لَا
15 تَخَافِي أَيْتِهَا الْمَرَاةُ الْكَرِيمَةُ أَمَامَ اللَّهِ وَمَلَائِكَتِهِ

الْإِظْهَارِ * | أَفْرَحِي أَيْتِهَا الْمَرَاةُ الَّذِي وَجَدَ الطُّوبَانِي
Fol. 160a. بَعْلَهَا نَعْمَةً قَدَامَ اللَّهِ وَأَنْتِي أَيْضًا صَارَتْ طُوبَانِيَتَكَ
مِثْلَ الْمَصْبَاحِ يَضِي قَدَامَ اللَّهِ أَفْرَحِي يَا مَنْ صَارَتْ
قَرَابِينَهَا وَصَدَقَاتُهَا مِثْلَ السُّورِ يَصْدُّ عَنْ الْمَسْكُونَةِ
20 كُلَّهَا طُغْيَانَ الشَّيْطَانِ الشَّرِيرِ صَدَّقْنِي أَيْتِهَا الْمَرَاةُ
الْمُبَارَكَةُ فَانْنِي أَقْبَيْتُ مِنْ عِنْدِ اللَّهِ ضَابِطَ الْكُلِّ لَهَا

رَأَيْتِ صَلَوَاتِكَ الَّتِي صَنَعْتَهُمْ الْيَوْمَ صَعِدُوا قَدَامَ اللَّهِ |
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جَدًّا حَتَّى اضْطَرَبَتْ جَمِيعُ عَسَاكِرِ الْمَلَائِكَةِ وَأَرْسَلَنِي
25 اللَّهُ إِلَيْكَ وَقَالَ لِي كَلَامُ أَقْوَلَةٍ لَكَ فَاسْمَعِي جَمِيعُ مَا
يَخْرُجُ مِنْ فَمِي لِتُعْجِدِي كَرَامَةَ عَظِيمَةِ قَدَامَ اللَّهِ

- اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس
 فو1. 161a. انا الذي | تخالفيني بل الله فقد كتب ان كل من
 هو غير مطيع فانه صاير للمهلاك فاجابت تلك المرأة
 5 الحكيمة قايلة عرفني ما هو الكلام الذي امرك الله
 ان تقول لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واتي
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول
 فو1. 161b. انني اصنع صدقات لخلاص | نفسه هوذا زوجك قد
 10 ورث خيرات ملكوت السموات كقبي قليل عن هذه
 القرايين وهذه الصدقات الكثيرة التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يحسدك ويبذر ما لك كما بذر مال
 15 ايوب | فان ايوب قد كان هو ايضا يفعل هكذا
 للمساكين فلهذا ضاع كل ما له وانحل جسده بالدود
 الردي ومات مع ما حصل له من الحزن علي اولاده
 وبناته فان البيت وقع عليهم وماتوا كلهم في
 دفعة واحدة والقديس دويد ايضا حسده من اجل
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
 الموتى الذين يبجدهم ويدفنهم فغار عليه ايضا
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 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 انتي اطعيني كما امر الرب والا انتي تقعي في هذه

الافعال هكذا لأن الله قال لي ان اقول لك ان ليس
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Fol. 163a. والان اقومي وتزوجي برجل جليل لتزوتي منه الاولاد
لكي اذا خرجتني من الجسد يرث كل مالك ويكون
5 يحدّد ذكرك بعد موتك فاذا اقمتي بغير ولد فلا

يكون لك رجاً ابداً * وامرني الرب ايضا ان اقول
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10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمة

اوفيمية ادركت حيل الشيطان وعلمت انه هو المتكلم
معها بكلام مملو اوجاع فقالت له اعلمني في

اي الكتب مكتوب ان لا اصدق وان لا اصنع قريان
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الدينونة وسمعنا ايضا النبي يصرخ قايلًا احملوا
قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر

يقول ذبيحة وتسبيح هو يمجدني وايضا ذبايح
20 الله قلوب طاهرة وسمعنا بولس ايضا المعلم يكرز

لنا * | بكلامه اخلو قايلًا صلوا بغير فتور واشكروا
في كل شيء وتقول لي اجلس مع رجلين لا سيما الرجل

الذي ذكرته لي اولًا ان اجلس معه هو هراطقي ليس
له اله هذا الذي يهلكه الله سريعاً ويجعل في فاه

25 لجام ويربطه في لجة المبكر ويذله مع كل قوته تحت
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 زوج اخر مرّة اخرى بل يذهبوا الي البريّة ينوحوا
 الي يوم الممات ويعلمنا ايضاً أنّ جنس الغربان لا
 5 يجلسوا مع ذكرٍ غريب بل ذكر واحد وكما اننا
 نشق ثيابنا علي اخ لنا عند ما يموت هكذا
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 يعلموا ان واحداً اراد ان يغصبها بلسانها
 المشقوق وهكذا تجتمع ساير الغربان ويساعدوها
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 20 يكون لي ان اخلط مع سيّدى ارسطرخوس بعلي
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 25 اتيت وما اسمك فان مجيئك اليّ قد افلقني جدّاً *
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- Fol. 167a. اليوم الذي جا اليك الشيطان فيه | المتشبه بالراهبه
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فان رئيس الملائكه ميخائيل لا يتفرغ في ذلك اليوم
5 من السجود امام الله من اجل مياه الانهار والمطر
والبشدا * والان فانا هو ميخائيل رئيس الملائكه
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Fol. 167b. ليلا ياتى زارع الشر | فيصنع بك شرا فلذلك يجب
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10 واتيت اليك فاجابت اوفيميه وقالت له سمعت في
الانجيل المقدس ان في الزمان الذي تقدم الشيطان
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- Fol. 168a. ولوقت علم المسيح انه الشرير | فزجره فلعلك
15 انت هو ذاك تريد تطعيني * فاجابها الشيطان
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25 لتمجيد صنعتهم بالاكثر فان ليس عندنا علامة
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- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جندي
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مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم
5 الملك من مملكته وان كانت كتب سلامة فلا يقبلهم
احد فانهم ليسوا مكتومين بخواتم الملك وهكذا
ايضا الملائكة اذا نزلوا علي الارض ان لم يكن
معهم علامة صليب ملك المجد | لا يصدقوا اثم
ملائكة لكن يهربوا منهم فانهم شياطين * لا سيما
10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي
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15 اسجد لك من غير اكون ذا قلبين فلما راي الشيطان
انها قد حصرته من كل جهة ولم يقدر علي حجة
يقولها امامها وانها قامت من المكان الذي كانت
جالسه فيه تريد ان تكضر له صورة رئيس الملائكة
ميخائيل غير شكله وصار شبه اسد يزير حتي ان
20 صوته ملا المدينة كلها واسرع فامسك | حنكرتها
وخنقها حتي قاربت الموت وكان يقول لها هكذا
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كبير اصيدك لكن لم اتمكن الي الان غليات الان
الذي انتي مُعتمد عليه ويخلصك من يدي وان
25 تلك المرأة الحكيمة فانها ضاقت جدّا حتي انها
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يولمها كثيراً وإذا برئيس الملائكة ميخائيل ظهر
لها للوقت لايساً كرتبه ملوكية ويده اليمنى قضيب
من ذهب وعليه موضوع علامة الصليب فاشرق
5 المكان اكثر من الشمس اضعاف كثيرة فلما راه
الشيطان صرخ بخوفٍ قايل يا سيدي رئيس الملائكة

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استجريت ودخلت الي المكان الذى صورتك فيه
اسالك ان لا تهلكنى قبل زمانى فان الخالق سمح
10 لي اياماً قلائل * وانت يا سيدي يا رئيس الملائكة
الذى غرتنى من مساكن السموات والان فانا اهرب
منك الي يوم الكزي العظيم انا اعترف لك واقسم

Fol. 172a. قدّام الله اننى لا اعود من هذا الوقت ان | اجرب
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15 الشيطان يقوله وهو مربوط مع رئيس الملائكة
ميخائيل مثل عصفور في يد طفل صغير وهو حقير جداً
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة
ميخائيل لاوفيمه اغلبى الشيطان وتقوي ولا تكافى
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سلمك لي ارسطرخوس زوجك الامين الطوباني انا هو
ميخائيل الذى تسالينى كل يوم امام صورتي الذي
شخص منسوخ داخل قيطونك انا هو ميخائيل الذي
ارفع طلباتك امام الله انا كنت قائم في الوقت
25 الذي فيه خاطبتى زوجك قايله انقش لي شخص
رئيس الملائكة لاجعله | في بيتك ناصراً لي سلمنى

Fol. 173a.

- له ليصير لي كفيلاً ويكون لي عضداً عند الرب
ويتعاهدني اذا مضيت اليه مثل جميع الناس انا هو
ميخائيل سامع كل الذين يدعون الله باسمي
لا تخافني لانّ هوذا من بعد ان تكمل خدمتك
5 التي تصنعها باسمي تاتي اليّ انا مع كثير من
الملايكة لارفعك الي اماكن النسيم التي لله التي
ورثها زوجك | السلام لك ولما قال لها رئيس الملايكة
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واقفة تنظر اليه ومن بعد ذلك مضت الي الكنيسة
10 حيث انبا انتموس اسقف المدينة اول من كرّز من
يد القديس يوحنا فم الذهب رئيس اساقفة مدينه
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ورئيس ملايكته الاطهار ميخائيل وقدم القداس وخدم
15 بسرعة وكرامة عظيمة ومن بعد القداس خرجت من
البيعه ومضت الي بيتها وكملت الخدمة مع الاخوة
الفقرا وهي تخدمهم فلما فرغوا ياكلوا ويشربوا
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20 مجيئها اليها خرجت للقاءه الي ثالث باب من بيتها
وخرت على قدميه وقبلتهما زمان كبيراً وان الاسقف
القديس اقامها قايلاً قومي ايتها المرأة المباركة من
الله والناس بالحقيقه قد قبل الله منك قربانك
مثل هابيل الصديق | واشتم بخورك مثل بخور
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الي قيطونها الذي فيه صورة زيبس الملائكة ميخائيل
ونصبت له كرسي من عاج والآت من فضة لكي
تجلس عليها القسا والشمامسة فلما صلوا وجلسوا

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5 الجليل الي الكفير المثلث والدون ووضعتهن
قدامها وقالت له يا ابي القديس خذ مني هذا
المال القليل وثرقه علي الفقرا عني وعن الطوباني
زوجي باسم زيبس الملائكة الاطهار ميخائيل ليسال
الله في انا والطوباني زوجي الامير ارسطرخوس ليصنع

10 رحمة مع | نفسي الشقية امام منبر المخوف فامر

الاسقف ان يكمل كل مالها الي الكنيسة واما
عبيدها فصيرت الكلد احرارا فلما كان في هذا اليوم
الواحد الذي هو الثاني عشر من بؤونة فيما نكن
جالسين نتكثرت مع الاسقف شمننا رابكة بكخور
15 عظيم لم يشتم مثله ابدا * وانا كنت جالسا مع

Fol. 176b. انتيموس الاب الاسقف القديس اول | قسمة الاب

القديس ابنا يوحنا فم الذهب وكنت انا قسا فلما
شمننا رابكة ذلك البخور العظيم بهتنا لذلك
المنظر العكيب من بعد ذلك رجعت اوفيمية الي
20 الاب الاسقف وقالت له اسال لك يا ابي ان تطلب
عني كي التقى الله في ساعة جيدة فان الساعة
قد اقترب الذي فيها تفترق نفسي من جسدي

Fol. 177a. المسكين الي يوم | الحكيم العظيم فان هوذا ميخائيل

زيبس الملائكة قد اتاني وزوجي ارسطرخوس معه
25 وكثير من الملائكة وانها انضجعت علي مرقدها
وبسطت يديها وان الاب الاسقف صلى عليها وقتنا

- طويلاً * من بعد هذا رفعت وجهها في وجه الاسقف والجميع كله وقالت لهم انا اسالكم بالرب ان تصنعوا مكتبة وتعطوني صورة رئيس الملائكة ميخائيل | لاقبلها مرة اخري قبل خروجي من Fol. 177b.
- 5 الجسد وفي الساعة تناول الاسقف الصورة وناولها لها اما هي فقبلتها قايله يا سيدي رئيس الملائكة الاظهار ميخائيل قف معي في هذه الساعة المخوفة وفيما نحن نسمعها وهي تقول هذا والجميع كله سمعنا ايضا صوت جموعاً كثيرة مسرعين جداً مع Fol. 178a.
- 10 بعضهم مثل الميازيب الكبيرة | فرفع الجمع الصغار والكبار والرجال والنساء اعينهم فراوا ميخائيل رئيس الملائكة يضي مثل الشمس وهو قائماً عند اوفييمية المحتشمة وقصب رجليه مثل النحاس المبرق المسبوك بالنار وبيده اليمنى بوق وبيده اليسرى بكرة مثل المركبة وعليها صليب وهو Fol. 178b.
- 15 لابس لباس | مختار احسن من لباس ملوك العالم اضعاف كثيرة فلما رايناه هكذا اضطربنا وبهتنا من خوفه * ورايناه قائماً يهبي حلة نورانية يزين بها نفس تلك المرأة الطوبانية اوفييمية لتخرج 20 في حلة المقدسة * وهكذا اسلمت روحها وصورة رئيس الملائكة ميخائيل علي | عينها قبل خروجها Fol. 179a.
- 25 من الجسد * وسمعنا اصوات جماعة يرتلون تايولين ان الرب عارف بطريق الابرار وميراثهم يدوم الى الابد * وكانت صورة رئيس الملائكة ميخائيل موضوعة على وجه المرأة الي ان اسلمت روحها والموث طارت الصورة ولم نعلم الي اين مضت وان نحن جعلنا

المرأة في قبر زوجها ارسترخوس ولما دفنّاها اتينا

Fol. 179b. الي الكنيسة | لنقدّس وانّ الاسقف دخل الي المكان

الذي نحن مجتمعين فيه الان باسم ميخائيل رئيس

الملايكة ولما دخل الى المذبح كعادته راي صورة

5 رئيس الملايكة ميخائيل التي طارت من بيت اوفيمية

معلقة في الجوّ من غير يد انسان في القبة المقدّسة

فصرخ الاسقف تايلايا رجال جزيرة الاتراكي تعالوا

Fol. 180a. لكي تنظروا عظم | قوة رئيس الملايكة ميخائيل فاسرع

الجميع كله الي داخل المذبح فرينا باعيننا صورة

10 ميخائيل رئيس الملايكة معلقه في الجوّ بغير يد

انسان ولا بشي اخر لكنها ثابتة كعمود لا يتحرك

ولا يتزعزع بشي البتة * فيا للاصوات التي كانت في

تلك الساعة من الجمع كله صارخين مبتحدين لله

Fol. 180b. ورئيس | الملايكة ميخائيل وبلغ خبر هذا الاعجوبة

15 العظيمة الي الملك ارغاديوس المحبّ للاله والي

اودكسية الملكة بمدينة قسطنطينية والملك اثوريوس

بروميه ومرروا ان يلقوا بعضهم البعض في هذا

الجزيرة وهكذا تلقوا بعضهم مع الملكة ونظروا

باعينهم الاعجوبة وهي صورة رئيس الملايكة ميخائيل

Fol. 181a. 20 وسجدوا على الارض على سرير | الطوباني يوحنا فم

الذهب الذي تنيح عليه هذا الذي صنع اشفيه

عظيمه في هذه الجزيرة حتى كان كل انسان يرقد

على ذلك السرير للقديس يوحنا يحصل لهم البر

للوقت من يقدر ان يصف العجايب التي كانت من

25 صورة رئيس الملايكة ميخائيل هذا التي رايناها الان

Fol. 181b. باعيننا ظاهرة في بيعته المقدّسة | الذي نحن

مجتمعين في تذكارة المقدس اليوم حتى انها كانت
في كل اثني عشر يوما من الشهر عيد رئيس الملائكة
ميكائيل يخرج من اربعة جوانبها اربعة اغصان زيتون
ثمره ثمره طيبه فان ذلك اللوح الذي كانت الصورة
5 منقوشه عليه كان من خشب الزيتون اتري تذكرون
تلك التي كان في احشائها مرض الاستسقا وكانت

Fol. 182a. تسمى ابسطينا وكيف ورمت | وصارت بغير قوة من
الضعف والشده التي كانت فيها وانها اتت بامان
عظيمه الي هذه البيعة المقدسه واخذت من ثمره
10 ذلك الزيتون الذي خرج من الصورة في الثاني عشر
من الشهر الماضي وقد رايتكم كلكم انه عندما اكلت
من ثمره تلك الصورة فارقتها العله التي كانت في
احشائها للوقت وقطهرت وبريت ومضت الي بيتها

Fol. 182b. ممتجده لله ورئيس ملائكته الاطهار ميكائيل |
15 حتى كانها لم تمرض * اسمعوا ايضا هذه الاعجوبة
التي كانت فانني لا اتركها رايتكم ذلك الرجل الضعيف
الذي كان باضارب الشديده في احدي اجناب راسه
حتى ان عينه الايمن كادت عن قليل تنقلع وتخرج
من راسه فانا الي البيعة المقدسه واخذ قليل زيت

Fol. 183a. من القنديل ورشم وجهه باسم الاب | والابن والروح
القدس واخذ من الورق الذي اخرجتهم الصورة
وجعل منه علي الموضع الذي يوجعه في راسه فبري
للموقت ومضي الي بيته بسلام *

THE ETHIOPIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

Fol. 156a. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ።

ድርሳን ፡ አመ ፡ ዓሠሩ ፤ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡
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በእንተ ፡ ማቴዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዱ ፡ ዘከ
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ልኤቱ፡ በዓል፡ የም፡ በዓለ፡ ሚካኤል፡ ቅዱስ፡ ሊቀ፡
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 ነ፡ ንትወከፍ፡ እንከ፡ ነገረ፡ ነቢይ፡ ዳዊት፡ መዘምር፡
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ንግበር : በዓለ : የ-ም : አፍቁራንዩ : እስመ : እግዚእነ :
 ሀሎ : ማእከሉን : ወሹሎሙ : ሰራዊተ : መላእክት : ይገ
 ብሩ : በዓለ : ለበዓለ : ሚካኤል : መልአክ : ቅዱስ : ወ
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 ሰብእ : በሹሉ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎሙ : 5
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 ሁ : ሚካኤል : ሊቀ : መላእክት : ወዘኢያጽንዖ : ለትእ
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 ሊቀ : መላእክት : ይህሉ : ምስለ : ሹሉ : ሰብእ : እለ :
 ይቀርቡ : ኀበ : እግዚአብሔር : በሹሉ : ልበሙ : ወይስ
 እሎ : ለእግዚአብሔር : በእንቲአሆሙ : ከመ : ይኩኖ
 ሙ : ረዳኤ ። ስምዑ : እንግረክሙ : ዘንተ : ታእምረ : 15
 ዓቢያ : ዘኮነ : እምኀይለ : እግዚአብሔር : ወሚካኤል :
 ሊቀ : መላእክት : በስእለቱ : | ዘነገርናክሙ : በእንተ :
 ሰብእ : እለ : የአምኑ ። ሀሎ : ብእሲ : ዘየአምን : ቀዳሚ :
 ስሙ : ቂሶን : እምሰብእ : ደወለ : ቆ[ሎ]ንያ : ወባዕል : ውእ
 ቱ : ፈድፋድ : ወይግብር : ዓቢያ : መንግደ : ወኢያምር : ለእ 20
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ
 ተ : ከመዝ : ኮነ : በእቡዱ : ወእግዚአብሔርሰ : ፈቀደ :
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግዶ : በሐመር : በጽሐ :
 ሀገረ : እንተ : ሰሚ : ቀሎንያ : ወሰብእሰ : ያመልክዎ :
 ለእግዚአብሔር : ወበጽሓ : ህየ : አመ : አሚሩ : ለኀዳር : 25
 ወሀሎ : ውስተ : ሀገር : ምስያጠ : ሐንግዱ ። ወአመ :
 ኮነ : 1 ወ ፩ : ለወርኀ : ኀዳር : በይእቲ : ዕለት ፤ ጊዜ : ቀ
 ትር : ኀለፈ : ሚካኤል : ሊቀ : መላእክት : እንተ : ምሥ

Fol. 157b.

ያጥ : ወርእዮሙ : ለሠዩጥ : እንዘ : ያሄኒዩ : መኃትወ :
 ወአልባስ : ወአንከረ : ፈድፋድ : ወነበረ : ህዩ : ወበምክሩ :
 ለእግዚአብሔር : ርእየ : ተፍጻሜተ : ግብሩ ። ወመሲ
 ዮ : ርእዮሙ : ለኩሉ : ሕዝብ : እለ : ተጋብኡ : በውእ
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5
 ጥዑመ ። ወውእቱ : ብእሲ : አንከረ : ወእምብዝኅ : ዘር
 እየ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን ። ወበሌሊት : ካ
 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ
 ሎተ : ነግሀ : ወውእቱስ : ብእሲ : አንከረ : ፈድፋድ : በ
 Fol. 158a. እንተ : ዘሰምዐ ። ወጸቢሐ : ረከበ : ክልኤተ : ዕድ | ወ : 10
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :
 ወይቤ : አኅዊየ : ምንትኑ : ዘኮን : በዛቲ : ዕለት : ወሌሊ
 ት : ውስተ : ዛቲ : ሀገር : ብዝኅ : ዘምሮ : ወፍሥሐ ። ወ
 ይቤልዎ : ክልኤሆሙ : ዮም : 11 ወ 12 : ለኅዳር : ንገበር :
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15
 ይስእሎ : ለእግዚአብሔር : በእንቲአነ : ከመ : ይስረይ :
 ለነ : ኀጢአተነ : ወያድነነነ : እምኩሉ : እኩይ : ወይቤ
 ሎሙ : ውእቱ : ብእሲ : አይቲ : ሀሎ : ከመ : እትንገር :
 ምስሌሁ : ወእስአሎ : ከመ : ያድነነኒ : እምኩሉ : ምን
 ዳቤየ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20
 እዜ : እስከ : ትከውን : ፍጹመ : ወለእመ : ኮንከ : ክርስ
 ቲያናዊ : አኮ : ገብረ : በሕቱ : ዘትስእል : አላ : ትሬእዮ :
 ለእግዚአ : ወታነክር : እምስብሐቲሁ : ወውእቱ : ያድ
 ኀነከ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሲ :
 አስተበቀኅክሙ : አኅዊየ : ትሰዱኒ : ምስሌክሙ : ወእ 25
 ኩን : ክርስቲያናዊ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :
 እስመ : ተመይጠ : ልብየ : ኀበ : አምልኮትክሙ : ኀበረ :
 ወይቤልዎ : እሉ : ዕድሙ : ኢትከውን : ከማነ : እስከ : ይ

ጼሊ፡ ለዕሌክ ፡ አቡነ ፡ ጳጳስ ፡ ወየኅተመክ ፡ ወያጠምቀ
ክ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወትክ

Fol. 158b. ውን ፡ ክርስቲያናዊ ፡ ዳእሙ ፡ | ተዐገስ ፡ እስክ ፡ ይፈጽ
ም ፡ አቡነ ፡ ኤጲስ ፡ ቆጶስ ፡ ወንወስደክ ፡ ኅቤሁ ፡ ወይሬ
ስየክ ፡ ከማነ ፡ ወገብረ ፡ በከመ ፡ ይቤልዎ ፡ ወተዐገስ ፡ ይ 5
እተ ፡ ዕለተ ፡ ወበሳኒታ ፡ በጽሐ ፡ ኅቤሆሙ ፡ ወይቤሎ
ሙ ፡ አኅዊየ ፡ ጌራን ፡ ተወከፉኒ ፡ ኅቤክሙ ፡ ከመ ፡ እግ
ዚአብሔር ፡ ዘንገርክሙ ፡ ከያሁ ፡ የሀብክሙ ፡ ዕሌትክ
ሙ ። ወክልኤሆሙ ፡ መሀይምናን ፡ ወስድዎ ፡ ኅበ ፡ ኤ
ጲስ ፡ ቆጶስ ፡ ወይቤሎ ፡ ለውእቱ ፡ ብእሲ ፡ እምአይ ፡ ብ 10
ሔር ፡ እንተ ፡ ወይቤ ፡ አንሰ ፡ እምደወለ ፡ ቆ[ሎ]ንያ ። ወይ
ቤሎ ፡ ኤጲስ ፡ ቆጶስ ፡ ሠምረኑ ፡ ልብክ ፡ ትኩን ፡ ክርስቲ
ያናዊ ፡ ወይቤ ፡ ውእቱ ፡ ነግድ ፡ እወ ፡ አባ ፡ ዘርኢኩ ፡
ወዘሰማዕኩ ፡ በዛቲ ፡ ሀገር ፡ ሠምረነ ፡ እኩን ፡ ክርስቲያና
ዊ ። ወይቤሎ ፡ ጳጳስ ፡ መነ ፡ ታመልክ ፡ እምአማልክት ፡ 15
ወአውሥኣ ፡ ወይቤ ፡ አመልክ ፡ ፀሓየ ፡ ወይቤሎ ፡ ጳጳ
ስ ፡ ሶበ ፡ የዐርብ ፡ ፀሓይ ፡ ውስተ ፡ ምድር ፡ ወይረክበክ ፡
ምንዳቤ ፡ በአይቱ ፡ ትረክቦ ፡ ከመ ፡ ይርዳእክ ። ወአው
ሥኣ ፡ ውእቱ ፡ ነግድ ፡ ወይቤ ፡ ምሕረትክ ፡ ትብጽሐኒ ፡
ከመ ፡ ታጥምቀኒ ፡ ወአስተበቀኝክ ፡ ትረሲየኒ ፡ ክርስቲያ 20
ናዊ ፡ ከመ ፡ ከሎሙ ፡ ሰብኣ ፡ ዛቲ ፡ ሀገር ። ወይቤሎ ፡
ጳጳስ ፡ ብከኑ ፡ ብእሲተ ፡ ወውሉደ ፡ ወይቤ ፡ ቢየ ፡ ህየ ፡
ብእሲተ ፡ ወውሉደ ፡ በሀገርየ ፡ ወይቤሎ ፡ ጳጳስ ፡ በእንተ

Fol. 159a. ዝ ፡ ኢንክል ፡ ናጥምቀ ፡ ይእዜ ፡ እስክ ፡ ተሐውር ፡ ኅቤ
ሆሙ ፡ ከመ ፡ ኢትትናፈቁ ፡ በበይናቲክሙ ፡ ወኢትትፈ 25
ለጡ ፡ አው ፡ ትክሕድ ፡ ቅኔክ ፡ ወጥምቀትክ ፡ እንተ ፡ ተ
ወክፍክ ፡ እስመ ፡ ቀዳሚት ፡ ዕልወት ፡ ኮነት ፡ እምኅበ ፡
ብእሲት ። ወበሕቱ ፡ ለእመ ፡ ሰምረ ፡ ልባ ፡ ምስልክ ፡ ን

ዑ : ወእሬስዮክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈድፋድ : ወሶቤሃ : ተባረ
 ከ : እምኤጲስ : ቆጶስ : ወወፅአ : ወተደለወ : ይሐር : ብ
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ኩሉ : ሠናይት : አእ
 ሚሮ : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ኀብ : እግ 5
 ዚኣብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰዮ : ማዕበለ : ዘይ
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ
 ጥመት : ወእሞቱ : ኩሎሙ : እለ : ውስተ : ሐመር :: ወ
 ውእቱሰ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚኦ : ኢ 10
 ዩሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :
 ወኦነ : አአምን : በእንተ : ስብሓት : ዓቢይ : ዘርኢኩ :
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :
 ቅዱስ : እስመ : እመጽእ : ኦነ : ወኩሉ : ቤትዮ : ወንከ
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15
 መጽኦ : ኀቤሁ : ቃል : እንዘ : ይብል : ኢትፍራህ : አል
 ቦ : እኩዮ : ዘይቀርብ : ኀቤከ : ወበጊዜሃ : አርመመ : ማ
 ዕበል : እስከ : | ታሕቱ : ወኮነ : ዛሕነ : ወተዐረየ : ሐመረ :
 ወሐረ : በርቱዕ : በትእዛዘ : እግዚኣብሐር : ወበጽሐ :
 ብሐሮ : ወኢረከቦ : ምንተኒ : እኩዮ : ወኣቲዎ : ቤቶ : 20
 ተፈሥሐ : ዓቢይ : ፍሥሐ : ወነገሮሙ : ለሰብኡ : ተኦ
 ምረ : ዘኮነ : ኀቤሁ : በውስተ : ሐመር :: ወኩሎ : ዘኮነ :
 እስከ : ሃገረ : ቆ[ሎ]ንያ : ወይቤሎሙ : በአማን : ኢኮነ : ፀ
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልክ :
 ለአምላክ : ሰማይ : ኀያል : ኢዮሱስ : ክርስቶስ : ወልደ : 25
 እግዚኣብሐር : ሕያው : ውእቱኬ : አምላክ : ኩሉ : ወ
 ኩሉ : እምኀቤሁ : ወነገሮሙ : ዕበየ : ክብሩ : ለሊቀ : መ
 ላእክት : ሚካኤል :: ወአንከረ : ፈድፋድ : ዘየዐቢ : ወል

Fol. 159b.

ዱ፡ ወሐረ፡ ውእቱ፡ ብእሲ፡ ኅበ፡ ብእሲቱ፡ ወይቤላ፡
 እመ፡ ሰማዕክኒ፡ ተንሥኢ፡ ምስለየ፡ ንኩን፡ ክርስቲያን፡
 ወንትቀነይ፡ ለክርስቶስ፡ ወኢትኩኒ፡ ዘክልኤ፡ ልቡ፡
 ግሙራ፡ ። ወለእመ፡ ኢሠምረ፡ ልብኪ፡ አንሰ፡ ኢየኣዝ
 ዘኪ፡ ናሁ፡ ሰማንያ፡ ምእት፡ ወርቅ፡ ዘተርፈኒ፡ ወአነ፡ 5
 እሁብኪ፡ ዐሠርተ፡ ምእተ፡ ዲናረ፡ ወንበራ፡ በአምልኮ
 ትኪ፡ ። ወአንሰ፡ አሐውር፡ እንሣእ፡ ስርየተ፡ ጊጢአት
 የ፡ ። ወትቤሎ፡ ብእሲቱ፡ ሠናይ፡ እግዚእየ፡ እኅየ፡ በ
 አማን፡ ኩሎ፡ ፍኖተ፡ ኅበ፡ ተሐውር፡ አነሂ፡ አሐውር፡
 ምስሌክ፡ ወሞተ፡ እንተ፡ ትመውት፡ እመውት፡ ምስሌ 10

Fol. 160a.

ከ፡ ወከማሁ፡ ተሠ | ናአው፡ ኩሎሙ፡ ወዐርጉ፡ ሐመ
 ረ፡ ወመርሐሙ፡ እግዚአብሔር፡ በረድኤቱ፡ ወበጽሐ፡
 ሀገረ፡ ቆሎንያ፡ ወሐሩ፡ ኅበ፡ ክልኤ፡ ዕደው፡ እለ፡ ት
 ካት፡ ወአምኅዎሙ፡ ወነገርዎሙ፡ ከመ፡ መጽኢ፡ ይኩ
 ኑ፡ ክርስቲያን፡ ። ወእሙንቱኒ፡ ወሰድዎሙ፡ ኅበ፡ ጳጳ 15
 ስ፡ ወይቤልዎ፡ ውእቱ፡ ብእሲ፡ ዘመጽኢ፡ ቀዲሙ፡ ይ
 ኩን፡ ክርስቲያን፡ ናሁ፡ መጽኢ፡ ምስለ፡ ብእሲቱ፡ ወው
 ሉዱ፡ ይኩኑ፡ ክርስቲያን፡ ወተፈሥሐ፡ ጳጳስ፡ ዓበዮ፡
 ፍሥሐ፡ በእንተ፡ መድኅኒተ፡ ነፍስ፡ ። ወቀርቡ፡ ኅቤሁ፡
 ወይቤሎሙ፡ በአማንኑ፡ ትፈቅዱ፡ ትኩኑ፡ ክርስቲያን፡ 20
 ወአውሥኡ፡ በትሕትና፡ ወይቤሉ፡ አቡነ፡ ለእመ፡ ፈ
 ቀደ፡ እግዚአብሔር፡ ወጸሎትክ፡ ቅድስት፡ ። ወሶቤሃ፡
 አስተዳለወ፡ ጳጳስ፡ ጥምቀተ፡ በቤተ፡ ክርስቲያን፡ ዘሊ
 ቀ፡ መላእክት፡ ቅዱስ፡ ሚካኤል፡ ወመሀሮ፡ ለውእቱ፡
 ብእሲ፡ ወለብእሲተ፡ ወለኦርባዕቱ፡ ውሉዱ፡ ወለአግብ 25
 ርቲሆሙ፡ ወአጥመቆሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወ
 መንፈስ፡ ቅዱስ፡ ወቀዳሚ፡ ስሙ፡ ለውእቱ፡ በዕል፡
 ቄሶን፡ ወወለጠ፡ ስሞ፡ ወስመየ፡ ማቴዎስ፡ ወለብእሲ

ቱ : ሰመያ : ጌራና : ወለአርባዕቱ : ውሉዱ : ሰመዮ : ለ
 ቀዳሚ : ዮሐንስ : ወለካልኡ : እስጢፋኖስ : ወላሣልስ :
 ዮሴፍ : ወለራብዕ : ዳንኤል ። ወሠርዐ : ቅዳሴ : ወመጠ
 Fol. 160b. ዎሙ : እምስጢር : ቅዱስ : | ወደሞ : ለእግዚእነ : ኢየ
 ሱስ : ክርስቶስ ።

ወእምድኅረ : ተጠምቁ : ነበሩ : ወርኅ : ፍጹመ : ኅ
 በ : ጳጳስ : እንዘ : ይሜህሮሙ : ነገረ : ሀይማኖት : ርትዕ
 ት ። ወማቴዎስ : ነግድ : እምብዝኅ : ፍሥሐ : ዘረከበ :
 ወሀበ : ፯፻ : ዲናረ : ለቤተ : ክርስቲያን : ሊቀ : መላእክ
 ት : በእንተ : መድኅኒቱ ። ወእምዝ : ተባረኩ : እምጳጳስ : 10
 ወሐሩ : ብሔሮሙ : እንዘ : ይሄኒይዎሙ : ዐበይተ : ሀገ
 ር : ወጠቢባን : በዐቢይ : ፍሥሐ : ወበ : ፈቃድ : እግዚ
 አብሔር : አተው : ሃገሮሙ : እንዘ : ይመርሖሙ : ሊቀ :
 መላእክት : ሚካኤል ። ወአቲዎሙ : ቤቶሙ : ገብሩ : በ
 ዓለ : ዐቢየ : ለአዝማዲሆሙ : ወወሀቡ : ብዙኅ : ምጽ 15
 ዋተ : ለነዳያን : ወለምበሊታት : ወለእንላ : ማውታ : እስ
 ከ : ያነክሮሙ : ዙሎ : ሰብእ : ወጥዑም : አስማቲሆሙ :
 በአፈ : ዙሎ ። ወተሰምዐ : በብሔሮሙ : ሠናይ : ምግባ
 ሮሙ : ወእምድኅረ : ክልኤ : አውራኅ : አዕረፈ : ውእ
 ቱ : ብእሲ : ማቴዎስ : ኀሩይ : እስመ : መጽአ : በ ፲ ወ ፩ : 20
 ሰዓት : ወነሥአ : ዐስበ : መዓልት : ፍጹመ : በስእለቱ :
 ለቅዱስ : ሚካኤል : ሊቀ : መላእክት ። ወደቁቂስ : ምስ
 ለ : እምሙ : ኢያንተጉ : ሠናየ : ዘይገብሩ : ፈድፋድ :
 እመዋዕለ : አባሆሙ ። ወዲያብሎስስ : ምስለ : አጋንንቲ
 Fol. 161a. ሁ : ኢተዐገሰ : ይርአይ : ኀሩተ : ዘይገብሩ : | እሉ : ቅዱስ 25
 ን : አላ : አቀመ : ላዕሌሆሙ : መኳንንተ : ሀገር : ወእስ
 ተጸልአሙ : ዐቢየ : ጽልአ : ወቆሙ : ላዕሌሆሙ : ወነ
 ሥኡ : ንዋዮሙ : በዐመፃ : ወዘወስተ : መዛግብቲሆሙ ።

ወዮሐንስሰ : ይቤሎሙ : ለእሙ : ወለአኅዊሁ : ናሁ : ን
 ሬኢዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፈደፋደ : እምአ
 መ : ሞተ : አቡነ : ተንሥኡ : ንኅድጋ : ላዛቲ : ሀገር :
 ወንሐር : ሀገረ : ንጉሥ : ወንኅድር : ህየ : እስመ : ጽሐ-
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክመ : እምዛቲ : ሀገ 5
 ር : ጉዩ : ውስተ : ካልእታ ። ወይእዜኒ : ናሁ : ሰደዱን :
 ወሣቂዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃደ : እግ
 ዘኢብሔር : በላዕሌን ። ወእምዝ : ተንሥኡ : በኅቡእ :
 ወነሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገረ :
 ንጉሥ : ወኅድሩ : ህየ : እንዘ : ይብሉ : እግዚአ : ለሚካ 10
 ኤል : ሊቀ : መላእክት : ኩነነ : ረዳኤ ። ወወሰኩ : ካዕበ :
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ ። ወሰይጣንሰ : ኢተ
 ዐገሰ : አላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :
 ያስተኅፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአኅ 15
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድኅረ : ሕዳጥ : መዋ
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ኅበ : ቤተ : አሐዱ : ባዕል :
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወነሥኡ : ብዙኅ : ንዋ
 የ : | ወነገሮ : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ
 ረ ። ወሓተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ 20
 ር ። ወሰገራትኒ : አኅዝዎሙ : ለእለ : የዐቅቡ : ወአሰር
 ዎሙ : ከመ : ያርኢዩ : ንዋየ : ውእቲ : ባዕል : ወእንዘ :
 ይሀውክዎሙ : በእንተዝ ። ወናሁ : ሰይጣን : ተመሰለ :
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ዡሉ : ሀገር : እንዘ :
 ይኬልሕ : ወይብል : አነ : አአምር : ዘሰረቀ : ንዋዮ : ለሴ 25
 ሎም : ባዕል : ወአነ : ርኢክዎሙ : ለእሉ : አርባዕቱ :
 ወራዙት : ፈላሲያን : እለ : መጽኢ : ዝየ : በዝንቱ : መ
 ዋዕል : ከመ : ቦኢ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

ዝንቱ፡ ምግባሮሙ፡ እም፡ አመ፡ ሀለው፡ ብሔሮሙ፡ ።
 ወሰሚያሙ፡ ዘንተ፡ ሰብአ፡ ሀገር፡ ነገርዎ፡ ለመስፍን፡
 ወበጊዜሃ፡ ሰሐብዎሙ፡ በሥዕርተ፡ ርእሶሙ፡ በትእዛዘ፡
 መስፍን፡ ወአምጽእዎሙ፡ ቅድሚሁ፡ እንዘ፡ ይስሕብ
 ዎሙ፡ ዘእንበለ፡ ምሕረት፡ ። ወሀለወት፡ እሞሙ፡ ተሐ 5
 ውር፡ ድኅሬሆሙ፡ ወትበከ፡ ወትናዝዘሙ፡ እንዘ፡ ትብ
 ል፡ ኢትፍርሁ፡ ደቂቅዩ፡ አነ፡ አአምን፡ ከመ፡ እግዚአብ
 ሔር፡ ወሊቀ፡ መላእክት፡ ማካኤል፡ ዘተአመነ፡ ኪያሁ፡
 ይክል፡ አደኅኖትከሙ፡ እምክሉ፡ እኩይ፡ በእንተ፡ ዘ
 ሐሰው፡ ላዕሌክሙ፡ ። ወዘንተ፡ እንዘ፡ ትብል፡ ወናሁ፡ 10
 ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትፍርሁ፡ አነ፡ ኢየሳይ፡
 ግ፡ ምንተ | ኒ፡ እኩይ፡ ኢይርከብክሙ፡ አነ፡ ሚካኤል፡
 ዘአዕቅበክሙ፡ እምክሉ፡ እኩይ፡ ። ወእንዘ፡ ይቀውሙ፡
 ቅድመ፡ መስፍን፡ ወያአምንዎሙ፡ ወናሁ፡ ሊቀ፡ መላ
 እክት፡ በአምሳለ፡ መልእክተ፡ ንጉሥ፡ መጽአ፡ እምር 15
 ሐቅ፡ ። ወሶበ፡ ርእዮ፡ መስፍን፡ ተንሥኦ፡ ወአስተብ
 ቀሥዎ፡ ይንበር፡ ከመ፡ ይስመዕ፡ ውእቱ፡ ፍትሐ፡ ወነበ
 ረ፡ ወአዘዘ፡ መስፍን፡ ያምጽእዎሙ፡ ለደቂቅ፡ ወይቤ
 ሎሙ፡ አፍጥኑ፡ አንትሙሰ፡ ሀቡ፡ ንዋዮ፡ ለባዕል፡ እ
 ምቅድመ፡ ትትከኑ፡ ። ወአውሥኡ፡ ወይቤልዎ፡ ሕያ 20
 ው፡ እግዚአብሔር፡ አምላከሙ፡ ለክርስቲያን፡ ወክብ
 ሩ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ኢተደ
 መርነ፡ በዝንቱ፡ ግብር፡ ። ወይቤሎ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ለመስፍን፡ አነ፡ አአምር፡ ዘከመ፡ ይትከሠት፡
 እሙነ፡ አኅዝዎ፡ ለዘ፡ ይንእስ፡ እኅሆሙ፡ ለእሉ፡ ዕደ 25
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 ውዎሙ፡ ለእሉ፡ ሰብእ፡ ወይክላሕ፡ ወይበል፡ በስሙ፡
 ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ይትከሠት፡ ንዋዩ፡ ለ

Fol. 162a.

ሴሎም : ባዕል : ዘበእንቲአሃ : ረከቡ : ምክንያተ : ወሶቤ
ሃ : በአማን : ያስተርኢ ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእዎ : ለዘ : ይንእ
ስ : ወልድ : ወያብእዎ : ውስተ : ቤተ : ሊቀ : ዐቀብት :

Fol. 162b. በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወከልሐ : 5

ወይቤ : በስመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :

መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ

ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ነሎ

ሙ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረክቡ :

ነሎ : ወዝኒ : ወልድ : ዘይንእስ : ወአጎዊሁ : ንጽሓን : 10

እምነጢአት ። ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ

ቡ : ነሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ

ረ : ፈድፋድ ። ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :

መስሎ : ላእክ : ዝውእቲ : ሚካኤል : ወኢረከቦ ። ወሶ

ቤሃ : አንከረ : ፈድፋድ : ወፈነዎሙ : ለአርባዕቲ : ደቂቅ : 15

ግዑዛጊሆሙ : ወአተው : ቤቶሙ : እንዘ : ይሴብኩዎ :

ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ

ስ ። ወእሙንቱሰ : ቅዱሳን : ኢያንተጉ : ኒሩተ : ዘይገ

ብሩ : ነሎ : ጊዜ : እስከ : ያነክር : ነሎ : እምሠናይ :

ግዕዘሙ ። ወካዕቤ : እምድነረ : ሕዳጥ : መዋዕል : አስ 20

ተዋደዮሙ : ብእሲ : ለክልኤ : ዕደው : በቅድመ : ንጉ

ሥ : ባዕደ : ዘላዕሌሆሙ : እምቅድም : ወመጠዎሙ :

ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእዎሙ : በቤ

ምእት : ዲናር : ወአልቦሙ : ዘይሁቡ : ወናሁ : ቅዱስ :

ዮሐንስ : ተራከቦመ : በቅሩብ : ወርኢዮሙ : ለሐራ : እ 25

Fol. 163a. ንዘ : ይቀሥፍዎሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።

ወይቤሎሙ : ለሐራ : ምንትነ : ገብሩ : ዘትዘብጥዎሙ :

ለእሎ : ዕደው : በእንቲአሁ ። ወይቤሎ : ሐራ : ንሕነ : ን

እኅዘሙ : በእንተ : ምእት : ዲናር : ወይቤሎሙ : ለእ
 መ : ወሀቡክሙ : ክልኤተ : ምእት : ዲናር : ተኅድግዎ
 ሙኑ : ወይቤሎ : ሐራ : እወ :: ዳእሙ : ለእመ : ኢወሀቡ :
 ንሕነ : ንቀትሎሙ :: ወዮሓንስ : ሰአሎሙ : ላሐራ : ወ
 ይቤ : ተዓገሱኒ : ንስቲተ : እስከ : እገብእ : ኅቤክሙ : 5
 ወሐረ : ወአምጽኣ : ክልኤተ : ምእት : ዲናር : ወወሀቦ
 ሙ : ወፈትሐሙ : ለክልኤ : ዕደው : ወለክርባዕቱ : ሐ
 ራ :: ዘስሉጣን : ላዕሌሆሙ : ወሀቦሙ : በበ : ዲናር :: ወ
 ካዕበ : ሰይጣን : ጸላኤ : ነሉ : ሠናይ : ኢተዐገስ : አላ :
 መልእ : ቅንኣት : ላዕለ : ቅዱሳን : በእንተ : ሠናይ : 10
 ብሮሙ : ወአንሥኣ : ዐቢያ : መከራ : ላዕሌሆሙ : ወዕ
 ጹብ : ወናሁ : ንነግር ::

ወእምዝ : ሀሎ : ብእሲ : ውስተ : ሀገር : ወጸውዎ
 ሙ : ለፍቀራኒሁ : ሰርከ : ወውእቱ : ብእሲ : ይኅድር :
 አንጻረ : አንቀጾሙ : ለእሉ : ቅዱሳን : ወእምድኅረ : በ 15
 ልው : ወሰተዩ : ተንሥኣ : ኦሐዱ : እምኔሆሙ : ይእቱ :
 ቤቶ : ወእንዘ : የሐውር : ውስተ : ጽጌ : ሀገር : ነሰኮ :
 አቅረብ : ወወድቀ : ወሞተ : ሶቤሃ : ወአልቦ : ዘእእመሮ :
 ዘኮነ : እምሰብእ :: ወሐበይተ : ሀገር : እለ : የአውዱ :

Fol. 163b. ረከብዎ : ለውእቱ : ብእሲ : ምዉቱ : ወወሰድዎ : ውስ 20
 ተ : መርኅብ : ወኅሠሠ : ነሉ : ሥጋሁ : ወኢያእመሩ :
 ዘኮነ : ወበጽባሕ : ሐሩ : ይቅበርዎ : ወናሁ : ሰይጣን :
 ኮነ : በአምሳለ : ሰብእ : ወከልሐ : ውስተ : ነላ : ሀገር :
 እንዘ : ይብል : ዝንቱ : ብእሲ : ዘሞተ : አልቦ : እም : ሰ
 ብእ : ዘእእመረ : ሞቶ : ወአንሰ : አአምር : ዘቀተሎ : ወ 25
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 ሉ : አርላዕቱ : ደቂቅ : ነኪራን : ወአነ : ስምዕ : በዝንቱ :
 ግብር :: ወተሰምዐ : ዝንቱ : ነገር : ውስተ : ነላ : ሀገር :

ወሐረ : መስፍን : ወነገሮ : ለንጉሥ : ከሢቲጦስ : ወበጊ
 ዜሃ : አዘዘ : ንጉሥ : ያምጽኦም : ለቱአር : ደባዕቂቅ :
 እሱራነ : እደዊሆመ : ዲኅሪተ : ወጋግ : ውስተ : ክሳው
 ዲሆመ : እንዘ : ይስሕብዎመ : ኅበ : ንጉሥ :: ወመጽ
 አ : ኅበሆመ : ቃል : ዘይብል : ኢትፍርሀ : ናሁ : መዋ 5
 ዕለ : ጸማ : ኅለፈ : ወቀርበ : ኅበክመ : ዕረፍት : እምኅ
 በ : እግዚአብሔር : ወአቀምዎመ : ቅድመ : ንጉሥ :
 ከመዘ : አባሲያን :: ወሶቤሃ : ናሁ : ሊቀ : መለእክት :
 ቅዱስ : ሚካኤል : ተመሰለ : በአመሳለ : ዐቢይ : ላእክ :
 ዘንጉሠ : ሮም : ወሶበ : ርእዮ : ንጉሥ : ከሢቲጦስ : ቆ 10
 መ : ቅድሜሁ : ወቀሪበ : ኅበሁ : ወነበሩ : ኅበረ : ወሚ
 ካኤል : ሊቀ : መለእክት : ሶበ : ይሬኢዮመ : ለደቂቅ :
 እንዘ : ይቀውመ : ይቤሎ : ለንጉሥ : ከሢቲጦስ : ምን
 ተ : ገብሩ : እሉ : ሕፃናት : ወነገሮ : ንጉሥ : ነ፡ ሎ :
 ዘኮነ : ወይቤሎ : ሚካኤል : በእማንኑ : ኢያእመርክመ : 15
 ዘኮነ : ብእሲሁ : ወይቤሎ : ንጉሥ : አምጽኦም : ሊ
 ተ : ለእሉ : ወይቤሎ : እሉ : እመንቱ : እለ : ቀተሉ :
 ወይቤሎ : ሚካኤል : በኅቤነሰ : ሶበ : ይከውን : ከመዝ :
 ወይመውት : ብእሲ : ወኢያአምሩ : ዘኮነ : ናመጽኦ : ለ
 ውእቱ : ብእሲ : ዘሞተ : ማእከለ : ወንሴአሎ : ወውእቱ : 20
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 እመ : ፈቀድከ : ታእምር : ጽድቀ : ያምጽኦም : ለውእቱ :
 ዘሞተ : ውስተ : ዝንቱ : መካን : ወንሴአሎ : ወውእቱ :
 ይትናገር : ምስሌነ : ወናእምር : ዘቀተሎ :: ወበጊዜሃ :
 አዘዘ : ንጉሥ : ያምጽኦም : ለዘ : ሞተ : ማእከለ : ወይቤ 25
 ሎ : ሊቀ : መለእክት : ሚካኤል : ለዳንኤል : ዘይንእስ :
 እኅሆመ : ሖር : ወበሎ : ለዝንቱ : ምውት : በስመ : እ
 ግዚአባላ : ኢየሱስ : ክርስቶስ : ንጉሠ : ሰማይ : ወምድር :

ንግረኒ : ዘኮንከ :: ወገብረ : ውእቱ : ወልድ : ንኡስ : ከ
 ማሁ : ወእግዚአብሔር : መፍቀሬ : ሰብእ : ፈቀደ : ይሰ
 ብሕ : ስሙ : ቅዱስ : በኩሉ : መካን : ወይእመኑ : ቦቱ :
 ወእግብአ : ነፍሰ : ውእቱ : ብእሲ : ዳግመ : ወሐይወ : በእ
 ንተ : መድኅኒተ : ንጉሥ : ወለኩሎሙ : ሰብአ : ይእቲ : 5
 ብሔር : ወከልሐ : ውእቱ : ብእሲ : ወይቤ : አልለከ : ከ
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 ሊቀ : መላእክት : ቅዱስ : ሚካኤል : ሊቀ : ኅይል : ሰማ
 ያት : ወእለኒ : ዕደው : እለ : ተአገልክምዎሙ : ቅዱሳን :
 ወንጽሐን : ወአልበሙ : ኅጢአተ :: ወአከ : እሙንቱ : 10
 እለ : ቀተሉኒ : አላ : አቅረብ : ነሰከኒ : ወሞትኩ : ወበእ
 ንተ : ዘተኅርዩ : እሉ : ዕደው : ረከበተኒ : ዛቲ : ዐባይ :
 ሠናይት : ወኮንኩ : ድልወ : እርአዮ : ለሊቀ : መላእክ
 ት : ቅዱስ : ሚካኤል :: ወይእዜኒ : ናሁ : ርኢክሙ : ተ
 አምረ : እግዚአብሔር : ተመዩጡኬ : ኅቤሁ : በኩሉ : 15
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 ንተ : አማልክተ : ምውታኒ : እለ : አልበሙ : ነፍሰ : ከመ :
 ይስረይ : ለክሙ : እግዚአብሔር : ኅጢአትክሙ : ዘትካ
 ት :: ወሊተኒ : ዐቢዩ : ጸጋ : ረከበተኒ : እስመ : ርኢክዎ :
 ለሊቀ : መላእክት : ሚካኤል : በእንተ : እሉ : ዕደው : 20
 ቅዱሳን : ወበጊዜሃ : ሐረ : ሊቀ : መላእክት : ሚካኤል :
 ውስተ : አርያም : በዐቢይ : ስብሐት : ወርአዮ : ንጉሥ :
 ወኩሉ : ሕዝብ : እንዘ : የዐርግ : ውስተ : ሰማይ : ወወ
 ሰደ : ምስሌሁ : ነፍሶ : ለዘ : ሞተ : ወንጉሥ : ወኩሎ
 ሙ : ፈርሁ : ፈድፋድ :: ወእምድኅረ : ጉንዱይ : ገብአ : 25
 ልቡ : ለንጉሥ : እምፍርሀት : በእንተ : ዐቢይ : መንክር :
 ዘርእየ :: ወተንሥአ : ወሰዋሞ : አፉሁ : ለዮሐንስ : ወ
 ይቤ : በርክት : ሰዓት : እንተ : ቦእክሙ : ውስተ : ዛቲ :

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 ምኑ : ቦቲ : ከመ : ንሕነኒ : ንእመን : ቦቲ : ወንድኅን ።
 ወይቤሎሙ : ዮሐንስ : ንሕነስ : ነአምን : በእግዚእነ :
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ።
 ወክልሑ : ንጉሥ : ወኩሎሙ : ሕዝብ : እንዘ : ይብሉ : 5
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል
 ቦ : አምላክ : ዘእንበሌሁ ። ወይቤሎ : ዮሐንስ : ለንጉሥ :
 ተንሥእ : ወለአክ : ኅበ : ቈስጠንጢኖስ : ንጉሥ : ሮም :
 ወንግሮ : ኩሎ : ወሰኦሎ : ከመ : ይፌኑ : ለነ : አሐደ :
 እምኤጲስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክሙ : ወ 10
 ያጠምቀክሙ : በስመ : አብ : ወልድ : ወመንፈስ : ቅዱ
 ስ ። ወለአክ : ንጉሥ : ከሢቲጦስ : ኅበ : ቈስጠንጢኖስ :
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲጦስ : ዘተሰምየ :
 ንጉሥ : ይትኅበል : ይልአክ : ለንጉሥ : ዐቢየ : አኅዜ :
 ቈስጠንጢኒያ : ገብሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምኅበ : እግ
 ዚአብሔር : ኄር ። ወተዘከረነ : ወአንገፈነ : እምተቀንዮ :
 ለአማልክት : ርኩሳን : ወሜጠነ : ኅቤሁ : በእንተ : ዕበየ :
 ኀሩቱ : ዘኢይት : ኀለቀኑ : ወስእለቱ : ለዐቢይ : ሊቀ :
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርአ 20
 ዮ : በአዕይንተየ : ወረሰየ : ለምውት : ይትናገር : ምስ

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 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይፊኢዮ :
 ኩሎ ። ወዓዲ : ንስኦል : ዕበየክ : ትፈኑ : ለነ : አሐደ :
 እምኤጲስቆጶሳት : እለ : ምኩናንክ : ከመ : ያብርህ : ላዕ 25
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :
 እንተ : ታበጽሕ : ኅበ : እግዚአብሔር : ወየሀበነ : ማኅተ
 መ : ቅዱስ ። ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ

ቢያ : አክሊለ : በኅበ : ክርስቶስ : በእንተ : ዝንቱ : መድ
 ኅኒት : ለንጉሥ : መሀይምን : በእንተ : ኅይሉ : ለክርስ
 ቶስ : ንጉሠ : ኩሉ ። ወበፍሥሐ : ዐቢይ : ነሥኦ : ለይ
 እቲ : መጽሐፍ : ቈስጠንጢኖስ : ንጉሥ : ወአንበባ : ወ
 አንከረ : ፈድፋድ : በእንተ : ዘኮነ : ወሰብሐ : ለእግዚአ 5
 ብሔር : ወዐባይ : ጽሂቅ : ጸሐፊ : ኅበ : ቅዱስ : ዮሐንስ :
 ሊቀ : ጳጳሳት : ዘኤፌሶን : እንዘ : ይብል : ቅድመ : ኩሉ :
 እስኮም : እደዊከ : ቅዱሳተ : እለ : ይእኅዛ : ሥጋሁ : ለ
 ወልደ : እግዚአብሔር : በአማን ። ዓበይ : ፍሥሐ : ዘኮ
 ነ : ለነ : እምኅበ : እግዚአብሔር : ናሁ : ልአክነ : ኅበከ : 10
 እስመ : ነአመር : ከመ : ትትፌሣሕ : ወትወስክ : ፈድፋ
 ደ : ወንፈቅድ : ትጸር : ጸማ : ወትደለው : በኩሉ : ልብ
 ከ : እስመ : ታአምር : ከመ : ኢይወድቅ : ጸማከ : እስመ :
 ትገብር : በእንተ : ክርስቶስ : ዘጸመወ : በእንተ : ሰብእ :
 ወተአዘዝ : ለሊክ : ወሐር : ሀገረ : ዲድያስ : ከመ : ትፈ. 15
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 ልአሙ : እምተቀንዮ : ለአማልክት : ርኩሳን : ወታጠም
 ቆሙ : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ። ወ
 ዝንቱ : ይከውነከ : ምክሐ : በኅበ : ክርስቶስ : ወመላእ
 ክብሩ : ቅዱሳን : ከመ : ትድነኩ : ኅቡረ : በኅይሉ : ለክ 20
 ርስቶስ : አምላክነ ። ዘንተ : መጽሐፈ : ለአከ : ንጉሥ :
 ቈስጠንጢኖስ : ለአባ : ዮሐንስ : ሊቀ : ጳጳሳት : ዘኤፌ
 ሶን ። ወካልእት : መልአክክት : ዘከሢቲጦስ : ንጉሥ ።
 ወሊቀ : ጳጳሳት : አንቢቦ : መጽሐፈ : ተፈሥሐ : ፈድፋ
 ደ : በእንተ : ተመይጦቶሙ : ለኩሉ : አዲያም ። ወሶቤ 25
 ሃ : ነሥኦ : ምስሌሁ : ዲያቆናተ : ወቀሲሰ : ወአናጉንስ
 ጢስ : ወሠለስተ : መጻሕፍተ : ጸሎት : ወ ፲ ወ ፪ : መ
 ምህራነ : ወነሥኦ : ምስሌሁ : በዘ : ይትገበር : ምስጢር :

Fol. 166a.

ወማእደ : ዘወርቅ : ወርባዕተ : ጽዋዓተ : ብሩር : ወሠለ
 ስተ : ጽዋዓተ : ወርቅ : ወሰበን : ዘሓሪር : ወመክደን :
 ዘዲባግ : ወአርባዕተ : ወንጌላተ : ወመጽሐፈ : ጳውሎስ :
 ወግብረ : ሐዋርያት : ወመጽሐፈ : መዝሙር : ፍጹመ :
 ኩሎ : ዘይትፈቀድ : ለቤተ : ክርስቲያን : ወጸለዩ : ወሐ 5

Fol. 166b.

ሩ : በፍ | ሞት : እንዘ : ይትፎሥሐ : ። ወሶበ : አልጸቁ :
 ሀገረ : ነገርዎ : ለንጉሥ : ምጽኣቶሙ : ለሊቃነ : ጳጳሳት :
 ወእለ : ምስሌሁ : ወተፈሥሐ : ንጉሥ : ወዮሓንስ : ወ
 ኩሎሙ : ሕዝብ : ወወፅኡ : ይትፈክብዎ : ለሊቀ : ጳጳ
 ሳት : ወሶበ : ቀርቡ : ኀቤሁ : ሰገዱ : ሎቱ : ንጉሥ : ወ 10
 ኩሎ : ሕዝብ : ወተባረኩ : በኀቤሁ : ወነገሮ : ንጉሥ :
 ለሊቀ : ጳጳሳት : ኩሎ : ዘኮነ : ወአርአዩ : ዮሐንስሃ : ወ
 ይቤሎ : በእንተ : ዝንቱ : ወአኀዊሁ : ተሣህለነ : እግዚ
 አብሔር : ። ወከማሁ : ሐሩ : በዐቢይ : አስተርክቦ : ውስ
 ተ : ሀገር : ወአስተብቀሥዎ : ንጉሥ : ለሊቀ : ጳጳሳት : ከ 15
 መ : ይባእ : ጽርሐ : እስመ : ዓዲሆሙ : አሊሐነጹ : ቤተ :
 ክርስቲያን : በይእቲ : ሀገር : ። ወበሳኒታ : ይቤሎ : ሊቀ :
 ጳጳሳት : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን : ወይቤ
 ሎ : ንጉሥ : ሀሎ : መካን : ሐዲሳ : ኀበ : ይትሐነጽ : ተ
 ንሥእ : ንርይ : ለእመ : ይደሉ : ወንፊሲዮ : ቤተ : ክርስ 20
 ቲያን : ወሐሩ : ኀቡረ : ወርእይዎ : ለውእቱ : መካን : ኀ
 በ : ዩሐንጹ : ወሠምረ : ሊቀ : ጳጳሳት : ወአዘዘ : ንጉሥ :
 አዋዴ : ዘይሰብክ : ውስተ : ኩሎ : ሀገር : ከመ : ይምጽ
 ኡ : ኩሎ : ሰብእ : ወይግበሩ : ቤተ : ክርስቲያን : እመሂ :
 ባዕል : ወእመሂ : መኰንን : ወእመሂ : ነዳይ : ወንጉሥኒ : 25

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ይትገበር : በእ | ዴሁ : ከመ : ኩሎሙ : ተስፈው : ይንሣ
 እ : በረከተ : እምኀበ : ክርስቶስ : ወበፈቃደ : እግዚአብ
 ሔር : ፈጸሙ : ሕንጽት : በ ፲ ወ ፯ : ዕለት : ። ወሊቀ : ጳጳ

ሳት : ቀደሳ : ለይኢቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :
 ብዙኅ : ሕዝበ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ
 ት : ዘቤተ : ክርስቲያን ። አውሥኣ : ጠቢብ : ዮሐንስ : 5
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን
 ቱ : ዓቢይ : ክብር ። ወበጊዜሃ : መጽአ : ቃል : እምሰማ
 ይ : ወሰምዑ : ነሎሙ : ዘይብል : ዝንቱ : ዘነሥኣ : እ
 ምኅበ : እግዚአብሔር : ዮሐንስ : ወልደ : ላእክ : ወንጉ 10
 ሥ : ወሊቀ : ጳጳሳት : ወክሉ : ሕዝብ : ሰሚዖሙ : አንከ
 ሩ : ወይቤሉ : ይትጋባእ : ነሉ : ሕዝብ : ለቡራኬ : ወጸ
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።
 ወኮነ : ዐቢይ : ተአምር : በይኢቲ : ዕለት : ሶበ : ቀርቦ :
 ይኅተሞሙ : ሰምዑ : ነሎሙ : ሕዝብ : ቃለ : እምያት : 15
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወፈጺሞ : ጸ
 ሎተ : አዘዘሙ : ለክሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ
 ማቃት : ወተወርው : ነሎሙ : ውስተ : ማይ : | እንዘ :
 ይኬልሉ : ወይብሉ : ንጠመቅ : በስመ : ኣብ : ወወልድ :
 ወመንፈስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወክ 20
 ሉ : ሕዝብ : ቦኣ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ
 ያን : ወሢሞ : ለዮሐንስ : ኤጲስ : ቆጶስ : ወለሠለስቱ :
 አኅዊሁ : አሐደ : ቀሲስ : ወክልኤ : ዲያቆናተ : ወቦቱ :
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰዮ : ዲያቆን :
 ወክሉ : ሕዝብ : ይትፈሥሉ : በእግዚአብሔር ። ወአ 25
 ኅዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ
 ሥ : ወክሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : ኢር
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህበ : ቀርባነ : በውእ
ቱ : ብሔር : ወተመጢዎሙ : ከሎሙ : እምስጢር : ቅ
ዱስ : ወሀቦሙ : ሊቀ : ጳጳሳት : ሰላመ :: ወለለ : አሐዱ :
አሐዱ : አተው : ውስተ : ማኅደሮሙ : ወነበረ : ሊቀ :
ጳጳሳት : ኅቤሆሙ : ወርኅ : ፍጹመ : እንዘ : ይገሥጸሙ : 5
ወይመህሮሙ : ከሎ : ሥርዓተ : ቤተ : ክርስቲያን :: ወ
እምዝ : አተው : ብሔር : በዓቢይ : ፍሥሐ :: ወንጉሥስ :
ከሂቲጦስ : ወከሎሙ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ
ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ
ዊሁ : እስመ : ይትወሰኩ : ለትምህርተ : እግዚአብሔር :: 10

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ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሎ : ቅዱስ :
ኤጲስ : ቀጳስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :
በስሙ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሎ : ንገ
ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ
ማዕክ : ወቅዱስ : ኤጲስ : ቀጳስ : ዮሐንስ : ሰረራ : ለቤተ : 15
ክርስቲያን : ወከሎ : ሰብአ : ሀገር : ይትራድኡ : ምስሌ
ሁ : ወበዐቢይ : ጽሂቅ : ፈጸሙ : በሰመንቱ : አውራኅ :
ወቅዱስ : ኤጲስ : ቀጳስ : ቀደሰ : ለቤተ : ክርስቲያን : አ
ሙ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስሙ : ለቅዱስ : ሚካኤ
ል : ሊቀ : መለእክት : ወኅበረ : በዓሉ : ለቅዱስ : ሚካ 20
ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያን : ወእምድኅረ :
ቅደሴ : ሖሩ : ኤጲስ : ቀጳስ : ወንጉሥ : ወከሎ : ሕዝብ :
ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሠትዎ : ወአውዐዩ : መ
ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :
ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : አዮሐንስ : ወ 25
አውፃእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጽ :
ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መካን : ወረሰይ
ዋ : በስመ : ሐዋርያት :: ወቅዱስ : ዮሐንስ : ያጸንዖሙ :

ለኩሎም፡ ውስተ፡ ሀይማኖት፡ ወያክብርዎ፡ ኩሎም።
 ወሰሚዎ፡ ቈስጠንጢኖስ፡ ንጉሥ፡ በእንተ፡ ኩሉ፡ ጎሩ
 ት፡ ዘገብረ፡ ዮሐንስ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ወለአ
 Fol. 168b. ክ፡ ጎቤሁ፡ መጽሐፈ፡ እንዘ፡ ይስእሎ |፡ ከመ፡ ይባርክ፡
 ላዕሌሁ፡ ወላዕለ፡ መንግሥቱ፡ ወሰመዮ፡ ባቲ፡ ዳንኤል፡ 5
 ሐዲስ፡ ነሣቲ፡ አማልክት። ወብሔረ፡ አብድዮኖስ፡ ይ
 ሁብ፡ ምሕረተ፡ ኩሎ፡ ዕለተ፡ በኩሉ፡ መዋዕሊሁ፡ ለቅ
 ዱስ፡ ዮሐንስ፡ በእንተ፡ ብዝሃ፡ ተአምር፡ ዘገብረ፡ እግ
 ዚአብሔር፡ በእደዊሁ።

ርእዩኬ፡ ኦፍቁራንዩ፡ ጎይሉ፡ ለእግዚአብሔር፡ ወ 10
 ሣህሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ይትረከ
 ብ፡ ስእለቱ፡ ለሚካኤል፡ በእንተ፡ ፍሬ፡ ኩሉ፡ ዘርአ፡
 ገራውህ። ወበስእለቱ፡ ለሚካኤል፡ ዕፅው፡ ይሁብ፡ ፍ
 ሬሆሙ፡ ይትረከብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ አሕማ
 ር፡ ሶበ፡ ይነግዱ፡ ወያዓር፡ ይትረከብ፡ ስእለቱ፡ ለሚ 15
 ካኤል፡ ለእለ፡ ይዓይሉ፡ ውስተ፡ አድባር፡ ከመ፡ ያጽን
 ዎሙ፡ ለፍልስቶሙ፡ ይትረከብ፡ ስእለቱ፡ ለሚካኤል፡
 ጎበ፡ ይትጋብኡ፡ መነከሳት፡ የሃብ፡ ሰላመ፡ ማእከሎሙ።
 ይትረከብ፡ ስእለቱ፡ ለሚካኤል፡ ላዕለ፡ ጸሎቶሙ፡ ለኤ
 ጲስ፡ ቆጶሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ ዲበ፡ ማአድ፡ 20
 ይትረከብ፡ ጸሎቱ፡ ለሚካኤል፡ ዘይረድኦሙ፡ ለግፉዓን፡
 ወለእለ፡ ውስተ፡ መዋቅሕት። ይትረከብ፡ ጸሎቱ፡ ለ
 ሚካኤል፡ ዘይረድኦሙ፡ ለእለ፡ ውስተ፡ መንሱት። ወ
 ያጸንዎሙ፡ ለሕያዋን፡ በመንዳቤሆሙ፡ ወይስእሎ፡ ለእ
 ግዚአብሔር፡ በእንተ፡ ምውታን፡ ከመ፡ ይምሐሮሙ፡ 25
 Fol. 169a. | ለመኑ፡ እምጻድቃን፡ ዘኢመጽአ፡ ጎቤሁ፡ ሚካኤል፡
 ወዘኢረድኦ፡ በኩሉ፡ ምንዳቤሁ። ወመኑ፡ እመሰማዕ
 ት፡ ዘኢመጽአ፡ ጎቤሁ፡ ሊቀ፡ መላእክት፡ ወኢረድኦ

ሙ፡ በኩሉ፡ ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ።
 ናሁኬ፡ ፍቁራኒያ፡ አእመርነ፡ ፍቅሮ፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንቲአ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐሮ 5
 ሙ፡ ለኩሎሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐረነ፡ በእ
 ንቲአሁ፡ ከመ፡ ይምጽአነ፡ ፈድፋድ፡ ወይስእል፡ በእን
 ቲአነ፡ ቅድመ፡ እግዚአብሔር፡ ። ወንፋቀር፡ በበይናቲነ፡
 በፍቅረ፡ እግዚአብሔር፡ ወነሀሉ፡ ኩልነ፡ በአሐዱ፡ ፍ
 ቅር፡ ። ወኢንደይ፡ ውስተ፡ አፋነ፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ጎጢአት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንአት፡ ፍቁ
 ራ፡ ለሰይጣን፡ ወጽልእ፡ ። ለእግዚአብሔር፡ ወመለእክ
 ቲሁ፡ ወታጸልኦሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐጉል፡ ። 15
 ወይእዜኒ፡ አጎዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱ፡ ወ | ንሐ
 ር፡ ዘእንበለ፡ ጎጢአት፡ ወዘእንበለ፡ ነውር፡ ። ኢኮነ፡ አ
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ፳፻ 20
 ወ ፳፻፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ፅቅ
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሎ፡ ፈድፋድ፡ ። ዳእሙ፡ ዝንቱ፡ ይእክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሓዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በልዕ፡ ወይስቲ፡ ወይትፌሣክ፡ ባሕቲቱ፡ ወይድጎሙ፡
 ለነዳያን፡ ወምስኪናን፡ ርኩባኒሆሙ፡ ወጽሙአኒሆሙ፡ ።

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይለብስ፡ አልባስ፡
 ክብር፡ ወነዳይስ፡ ዕራቁ፡ ይቈርር፡ በአስሐቲያ፡ ። ዝንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብአ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይስ፡ ይስክብ፡ አፍኣ፡ በቀር፡ ። ዝንተ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልዕ፡ በፍሥሓ፡ እንዘ፡ ይዔነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት፡ ። ዝንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይኅውጾ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡
 Fol. 170a. ወንጌል፡ ። ወይእዜኒ፡ አኅዊነ፡ ንስኣሎ፡ ለሚካኤል፡ |
 ሊቀ፡ መላእክት፡ በርቱዕ፡ ልብ፡ ከመ፡ ይንሣእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር፡ ። ወዓዲ፡ እብለክመ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቱ፡ ለሚካኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እመ፡ ለእግዚእነ፡ ። ወይእ
 ዜኒ፡ ንሰብሐመ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርቦ፡ ጊዜሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽመ፡ ምስጢር፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ዎ፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለኣብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕዩዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዜኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም ።

COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, 'Aββā	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟC	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟC 11.17; 30.9; 81.22; 11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΘΟΝ	ἀγαθόν	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΑΠΗ	ἀγάπη	39.17.
ΑΓΑΠΗΤΟC	ἀγαπητός	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΟC	ἄγγελος	116.4; 121.4; 122.3.
ΑΓΓΕΛΙ	ἄγγελαι	113.18.
ΑΓΓΕΛΙΚΗ	ἄγγελική	60.24; 63.8; 64.24.
ΑΓΙΑ	ἅγια	68.2; 84.21; 87.2.
ΑΓΙΑΖΙΝ	ἀγίζω	

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	ἁγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	ἁγιοτατός	1.2.
ΑΓΩΝ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΙΝΤΙΝΟΝ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΝ	ἄκτιν (ἀκτίς)	116.3.
ΑΛΗΘΙΝΟΝ	ἄληθινόν	2.11.
ΑΛΗΘΩΣ	ἄληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
αλλα	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
αλλοθριογν	ἁλλότριον (?)	50.4.
ΑΜΗΝ	ἡμῃ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΙΝ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩΣΤΗΣ	ἀναγνώστης	83.8.
ΑΝΑΣΤΑΣΙΣ	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΖΙΩΜΑ	ἀξίωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΞΕΘΕ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΣΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχηπροφή- της	55.3.
(αρχηρεφρωις αρχηστρατη- γος		75.24; 76.4).
αρχηστρατι- κος		20.22; 65.11.
αρχηστρατ- γοϋς	ἀρχιστρά- τηγος	94.13; 132.9.
αρχηστρατι- κοϋς		47.26.
αρχηστρατϋ- γοϋς		80.3.
αρχηστρατϋ- λατης	ἀρχιστρατη- λάτης	4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχων	ἄρχων	94.17.
		4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18.
ασκιτης	ἀσκητής	88.5.
ασκυσις	ἄσκησις	5.21; 88.6.
ασπαζεσθε	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.
ασπασμος	ἀσπασμός	103.24.
ασωματος	ἀσώματος	4.11.
αγλη	αὐλή	7.21; 20.24; 21.13; 22.13; αγλ- ηοϥ 22.24; 25.26; 52.22; 118.22.
αυτοκρατωρ	αὐτοκράτωρ	81.18.
βαπτιστης	βαπτιστής	61.4.
βασανιζιν	βασανίζω	74.16.

Coptic.	Greek etc.	Passages.
ΒΑCΑΝΟC	βάσανος	19.26; 88.24.
ΒΑCΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὦ ΒΙΑ 111.14; 113.9.
ΒΙΟC	βίος	30.11; 50.20; 76.24; 113.14.
ΒΙΤΗC	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΝ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; 111.7; 114.2; 120.28; 123.16.
ΒΟΗΘΟC	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; 114.14; 119.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟC	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟC	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; 119.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟΣΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟΣ	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικέω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ }	διάκων	83.8.
ΔΙΑΚΩΝ }		4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟΣ	διάκονος	85.26.
ΔΙΑΚΩΝΙΝ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟΣ	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟΣ	δίκαϊος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΙΤΗΣ	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόν	87.5.
ΔΙΠΝΟΝ	δειπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ
ΕΝΚΩΜΙΟΝ }		5.11.
ΕΘΝΟΣ	ἔθνος	93.1.
		5.28; 64.22; ΜΕΤΕΘΝΟΣ 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνερέω	87.25.
ΕΝΙΩΧΟΣ	ἡνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 112.19; 11.26; 108.15; 121.19.
ΕΞΕΓΗΖΙΝ	ἐξηγέομαι	133.10.
ΕΞΕΓΗΚΙΣ	ἐξηγῆσις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ἔπα	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ }	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ }		67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΑΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	ἄτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑCΣΑ	θάλασσα	3.3.
ΘΑΝΕCΘΕ	θανατόω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123.12; θαρπι (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟCΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙΣ	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟΣ	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥΣΙΑ	θυσία	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥΣΙΑΣΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἶδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΓΛΑ- ΡΙΩΝ	γάζοφυλάκιον	52.6; ΚΑΖΩΦΓΛΑΡΙΟΝ 52.2.
ΚΑΘΑΡΟΣ	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεναι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟΣ	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩΣ	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟΣ	καπνός	107.18.
ΚΑΡΠΟΣ	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΟΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κολύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΝΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΝ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΝ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΝ	μελετάω	133.27.
ΜΕΝ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΝ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ΡΙΟΝ	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗCOC	νῆσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙCΜΑ	νόμισμα	67.25.
ΝΟΜΟC	νόμος	108.21.
ΝΟΥC	νόος	95.13.
ΝΥΜΦΙΝ	νυμφιάω	59.21.
ΟΙΚΟΝΟΜΙΑ	οίκονομία	66.23.
ΟΙΚΟΝΟΜΙΝ	οίκονομέω	132.7.
ΟΙΚΟΝΟΜΙΟC	οίκονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οίκουμένη	115.24; 133.6.
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ΟΜΟΛΟΓΙΝ	όμολογέω	108.4; 124.7.
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ΟΡΘΟΔΟΞΟC	όρθόδοξος	xi.8
ΟΡΦΑΝΟC	όρφανός	23.4; 27.2; 72.22; 90.2.
ΟΥΔΕ	οὐδέ	4.3; 10.6; 13.20; 32.26; 37.5; 42.17; 46.27; 86.5; 105.22; 108.18; 118.14; 122.3.
ΟΥΝ	οὖν	i.17.
ΠΑΘΟC	πάθος	118.12.
ΠΑΛΕΑ	παλαιά	89.24.

Coptic.	Greek etc.	Passages.
ΠΑΛΙΝ	πάλιν	23.22; 53.28; 119.7.
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ΠΑΝΤΟΚΡΑΤΩΡ	παντοκράτωρ	100.15; 105.17; 115.27; 132.12.
ΠΑΝΤΩΣ	πάντως	64.10.
ΠΑΡΑ	παρά	101.18; 104.2; 131.24.
ΠΑΡΑΒΑΣΙΣ	παράβασις	54.13; 69.11.
ΠΑΡΑΒΕΝΙΝ	παραβιάζομαι	11.25; 106.26; 108.24; ΠΑΡΑ- ΒΑΝΙΝ 111.23.
ΠΑΡΑΒΟΛΗ	παραβολή	93.19.
ΠΑΡΑΔΙΣΟΣ	παράδεισος	11.25; 111.25.
ΠΑΡΑΘΗΚΗ	παραθήκη	98.5; 100.17.
ΠΑΡΑΝΟΜΙΑ	παρανομία	112.3.
ΠΑΡΑΝΟΜΟΣ	παράνομος	18.17.
ΠΑΡΘΕΝΟΣ	παρθένος	55.21; 60.24; 84.21; 90.20; 95.1; 96.10; 101.28; 102.5.
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

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